TWO GODLIE AND PROFITABLE SERMONS.

Earnestly enueying against the sinnes of this Land in generall, and in particular, against the sinnes of this Cittie of *London*.

PREACHED IN THE CITIE OF *London*, by *Thomas Hopkins*, Minister at *Tewkesbury* in the Countie of *Worcester*.

HEBREWES 13. 4.

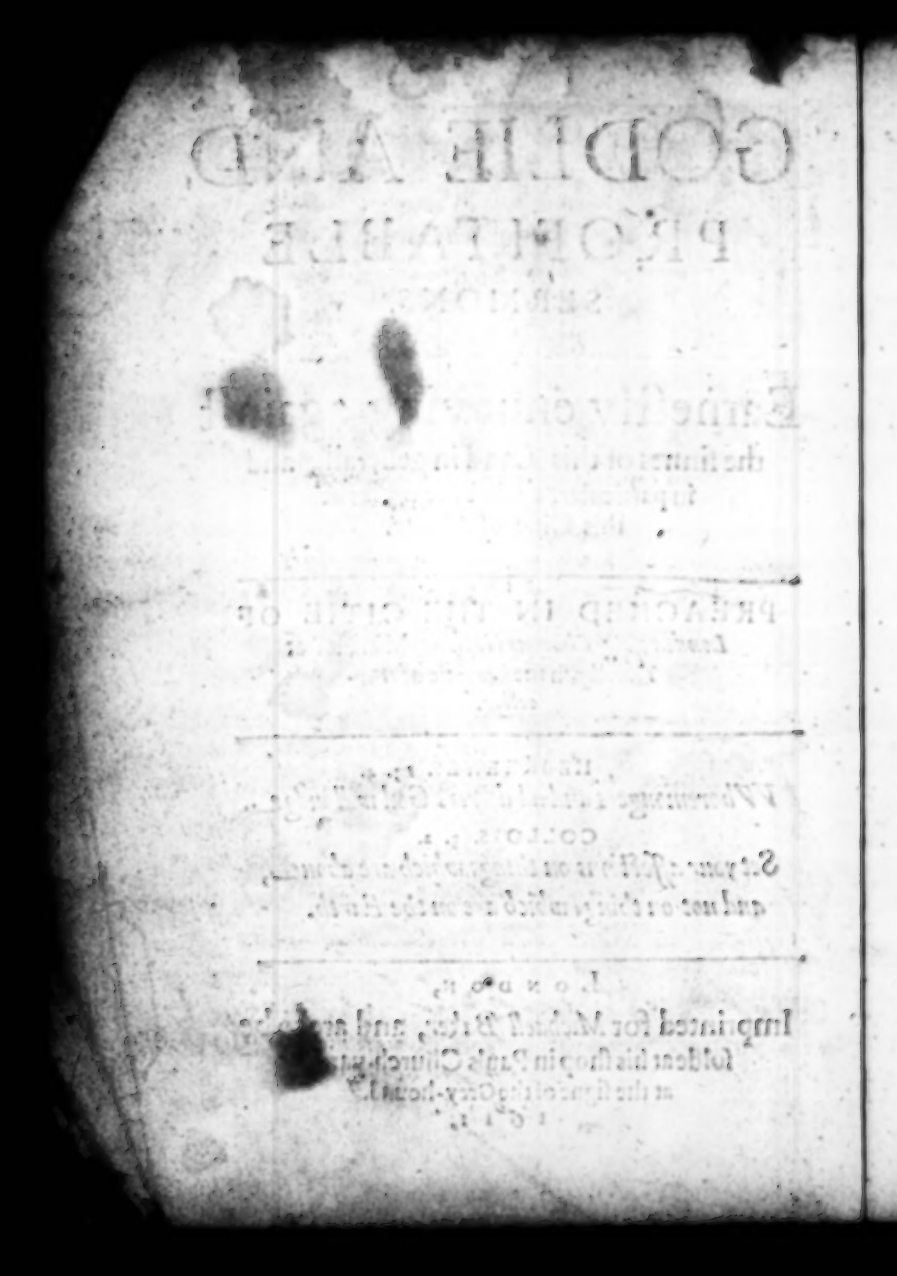
Whoremongers and adulterers God will iudge.

COLOSS. 3. 2.

Set your affection on things which are above, and not on things which are on the Earth.

LONDON,

Imprinted for *Michaell Baker*, and are to be sold at his shop in Paules Church-yard, at the signe of the Gun. 1615.



TO THE RIGHT WORSHIPFVLL, WILLIAM HANCOCK MAYOR, THE WORSHIPFULL Iuſtices and Aldermen his Bretheren, with my Chriſtian countreymen of the Citie of *Couentrie*, be all grace, mercie, and peace, from God the Father, and from our Lord Ieſus Chriſt.

Amen.

RIght Worſhipfull, and my louing Countrey-men, hauing ſome occaſion this laſt Summer, to trauell vp to the Citie of *London*: and beeing there, I was entreated by a godly friend, to beſtowe my labours on a Sabbath day, in preaching at the Pariſh Church in which hee dwelled: to whom I willingly agreed. Where-

at, there were ſome, contrary to my knowledge or priuitie, that took the paines to take the notes of the Sermons, and before my departure out of the Citie, made mee acquainted therewithall, and ſhewed them vnto mee: and reading part of them, I did greatly maruell thereat, and worthie was the Author to be commended for his paines and skill, hauing neuer ſeene the like ſo largely taken, by any whatſoeuer: for ſcarce could I finde anie word of ſubſtance, wherein hee failed.

Heerevpon, certaine of my friendes who were hearers therof, laboured with me to commit them to the Preſſe: and in hope I would ſatisfie their earneſt ſute, ſent downe after mee their Notes, faire copied out to my houſe: which after ſome paines taken, in ſetting the ſame in order, and ſome things (though not much) added, for the more plaine opening of that, which time preuented mee in the preaching, I haue ſent it vp againe to them, to vſe at their pleaſure. The which hauing by Gods helpe finiſhed, I doe make bolde to Dedicate the ſame to your fauourable vieyve. The reaſons

ſons mouing mee thereunto, are ſpecially three: The firſt is, becauſe of the experience I haue had of diuers of your godly, zealous, and ſincere loue to the Goſpell. The ſecond is, being bound by nature to leaue it as a teſtimonie of my vnfained loue to my natiue Citie. Thirdly, in regard of the vndeſerued kindneſſe and beneuolences I haue often receiued from you. In ſome liew whereof, I thought it a part of my dutie to dedicate theſe my poore labours vnto you, as thereby to manifeſt my humble thankefulneſſe. Now if any cenſorious diſpoſition ſhall ſay that theſe Sermons are too meane to be put in print for this ripe and exquiſite age, I would wiſh them to conſider, that at the building of the Temple, as well they were accepted that brought Goates haire and Rammes skinnes, as they that brought Silke, purple and skarlet. But howeuer it be, I doe more then hope you will both kindly accept of this from me, and entertaine it as a teſtimonie of my louing affection to you all.

The God of all comfort multiplie his

gratious blessings vpon you all, and grant all peace and prospetitie to all those that vnfainedly loue and seeke the peace of the Gospell. From my house at *Teardly*, the 20. of December. 1608.

Your Worships in all Christian duties to be commanded,

Thomas Hopkins.

TO THE CHRISTIAN READER.

CHristian Reader, the searcher of all hearts doth know, that at the preaching of these Sermons it was farre from any thought of mine they should euer haue bene committed to the Presse to be set out in print, confessing my great inabilitie that way. But forasmuch as some of the hearers tooke the paines to gather the notes thereof, without either my knowledge or consent; and thereupon seeming to haue some liking thereof, were earnest with me for my consent to commit them to the print: whose godly desire I perceiuing to proceed from a speciall willingnesse to make others partakers of that profit they seemed to haue receiued themselues, gaue them my promise, if they would copie them faire out, and send them downe into the countrie to me, I would take some paines in the viewing them ouer, and setting them in order, and so would send them vp to them againe to vse at their pleasure: which they so did; and accordingly (by the Lords helpe) I haue performed to them, as my leisure in my charge would permit me. Now then, if these my simple labours shall be thought worthie the view of the world, I doe humbly entreate thee (Christian Reader) to beare with me; which I know thou wouldest willingly doe, if either thou didst know my weakenes in gifts, my small leisure for vndertaking any such worke, or specially the marke and end I aime at. I pray thee construe all in good part; and what is amisse for want of skill, correct it; and if any thing haue ouershot me in ouerzealous carriage, impute it to my infirmitie. But if there happen any thing that shall worke to humbling for sinne, either generall or particular, for the land,

land, or for thy owne selfe, giue all the praise to God: and as I haue endeauoured to benefit thee and others, which is the maine end of my labours, so doe I entreate thee to assist me with thy prayers vnto God, that hee will assist me with his blessed spirit in the worke of my Administerie. And thus hoping I may entreate for a friendly acceptance at thy hands, and to afford me thy good word for my good will, and a fauourable construction for my paines, I doe commend it to the blessing of the Almightie, and thee to his gratious protection, wishing to thee as to my selfe, viz. the mercie of God in Iesus Christ.

Thine in the Lord Iesus,

Thomas Hopkins.

TWO SERMONS,

VPON THE XII. CHAPT. OF THE AVTHOR TO the Hebrewes, the 16. and 17. *verses thereof.*

(*)

HEBREWES, 12. 16. 17.

Let there be no Fornicater or prophane person, as Esau, which for one portion of meate sold his birthright. For yee know, how that afterward, when he would have inherited the Blessing, hee was reiected: For hee found no place to Repentance, though he sought that Blessing with teares.

I Minde not (beloued in Christ,) to stand vpon more circumstances then I take fitting for the opening of my Text. Although to haue shewed you my simple iudgement, both as touching the occasion, the Author, the time, & the argument of this Epistle, could not but haue bene profitable for sundrie respects: but then must I spend more time then is allowed me, and I feare, I should abridge you of some things

which I am willing to open vnto you. Wherefore o-
Vers. 5. mitting all these, knowe you that the Author of this Epistle, hauing in the former part of this Chapter, encouraged them patiently to vndergoe the crosse of afflictions, assuring them that they were no signes of
Vers. 6. Gods anger, but rather of his loue, in which they had cause to reioyce: from thence hee proceedes to an ex-
Vers. 14. hortation, the substance whereof is, that to their holie profession, they would ioyne a godly life and conuersation, charging them to haue care that no sinne might grow amongst them that were professors of the Gos-
Vers. 15. pell, calling it by the name of a *Roote of bitternesse*; because that howsoeuer it might be pleasant and sweet at the first, yet it would bring foorth bitter fruite at the last. The which exhortation he enforceth, and thereto moueth by three speciall reasons.

The first, because such are easilie to be drawne from that grace they seemed to haue, & one raigning sinne would eate it out.

The second reason was, because hereby they would be verie scandalous to the weake, *and Apostates of the whole Church.*

Thirdlie, because their examples would be great hinderances to others: yea, and more hurt would ensue by their ill life, then euer they did good by their profession.

Now in the verses read, he goes on with a dehortation, disswading them from such vices, as would bring a scandall to the Church of God. Amongst the rest he sets downe two: Namely, *Fornication* and *Prophanenesse*; In the which, whosoeuer liues and delights, shall in the ende bring great dishonour to God, slan-

der to his owne profeſſion, and hurt to his owne conſcience.

The firſt (I ſay) he ſets downe, is *Fornication*. Whence may ariſe this queſtion: why he names this ſin before many other, which he might haue named? I anſwere, ſpecially for two cauſes: The one in regard of the profeſſion: the other in regard of the perſon. In regard of the profeſſion, becauſe firſt it diſhonors God: not that God will loſe one iote of his honor, though he ſhould caſt vs all to hell; but my meaning is, hee accepts it as a diſhonor to him, whē ſuch a one that makes profeſſion in mouth, denies the power of it in his life. As the holie Ghoſt ſharpely reprehendeth the Hypocrite, asking him how he durſt be ſo bold as to take his words in his mouth, and not to liue anſwerable to it in his life. Secondly, it opens the mouthes of *Atheiſts*, cauſing them to blaſpheme the Goſpel, who are ready vpon the leaſt occaſion to ſpeake euill of it, and ſuch as profeſſe it in ſinceritie. So alſo in regard of the perſon, becauſe if he be qualified with any grace of Sanctification, it will in time eate it out, and grieue Gods Spirit, though not on the ſuddaine, yet it will bring him ſo low, as the worke of Sanctification cannot growe in him. Example we haue of *Dauid*, who by this was faine to crie to the Lord, to *create in him a new Spirit*, and had thought it would haue caſt him out of Gods preſence.

Pſal. 50. 16. 17.

2. Sam. 12. 14.

Pſal. 51. 10. 11.

Againe, it may be demanded why the holie Ghoſt names not rather Adulterie, then Fornication? I anſwere: Firſt, wee muſt note that he doeth include it herein, and in all other ſinnes of that kinde. Secondly, & ſpecially, becauſe thoſe to whom he did write, were not all married, but manie, and the moſt part of them

were single persons. Therefore names hee rather the sinne of Fornication then Adulterie, lest the single persons might take any exceptions against his speech.

The second sinne he dehorts them from, is the sinne of *Prophanenesse*: a sin many know not, others make light account of it: but the holie Ghost sets it downe for a grieuous sinne, and a sin of all such as professe the Gospel to be abhorred. To which ende hee sets not downe an example of a Fornicator, because it was an vsuall knowne sinne, and a sinne some men make conscience to shunne and auoid: but he sets downe an example of a prophane person, and hangs vp the picture of a prophane wretch, for a warning to all others.

In which example, wee are to consider of three things: The first is the person, who it was, *viz.* *Esau*: a man qualified and commended in the Scripture for some gifts of nature, in which I doubt he may goe beyond, and shame many of vs: yet for his prophanenes is recorded as a spectacle of Gods wrath, and branded for a Reprobate. The second is his fact, which was, that *for one portion of meate he sold away his birthright*. Of which fact wee shall heare more in the opening, being like many at this day amongst vs, who sell, and willingly part away with their byrthright for vanities. The third thing is his punishment, which is threefolde; First, he is wounded in his conscience with griefe and shame, that hee had no better grace, but to part with such a treasure at so base a price. Secondly, he labours and bestirres himselfe to seeke to recouer it, but all in vaines for he seekes to his father, who could not helpe him: but not to God, who must haue holpen him, if euer he had had any helpe at all. The third was an vtter

deniall of mercie, in that hee loſt the time in which hee might haue had it; now all the meanes he could vſe for it, would not preuaile to recouer it againe. And ſo falles it out with many at this day, who forſaking the Goſpel, for the preſent things of this life, come to ſee their error how lightly they haue paſſed it away, which wiſh and deſire to recouer their former eſtate, but can neuer preuaile.

Thus much for the opening of the words: the ſumme whereof is, a dehortation from two horrible ſinnes, of ſuch as liue in the boſome of the Church, and make ſhew of religion in outward profeſſion: leſt by forſaking it for the preſent things of this life, they be not able to recouer it againe. Now let vs come to the inſtructions that may be gathered hence.

And yet before I come to handle them, I hold it very profitable to take the courſe of the Author, namely, to begin with the exhortation, whereon the dehortation is grounded, and that is, to ſtirre vs vp to a holy conuerſation, and to ioyne with our profeſſion a holie life, without which, as he ſaith before, *We ſhall neuer ſee God* Verſ. 14. to our comfort; and this will make the reſt more profitable to vs. And though many in this citie might think or ſhould ſuppoſe it a needleſſe doctrine, yet for my part I take it needfull and profitable to deale with you, as the holie Ghoſt dealt here with them. In that he labours earneſtly to exhort them to holineſſe of life, in regard of their profeſſion, wee are to obſerue, that it muſt be a principall care of thoſe who haue taken vpon them the profeſſion of the Goſpell, to labour to ioyne a holie conuerſation thereunto. The profeſſion muſt not conſiſt in a formall loue and outward ſhew of the Goſ-

pell, but they muſt expreſſe and ſhew the power of it in their liues and conuerſations. A thing the Apoſtle commends the Theſſalonians for, that the *Goſpell was not in word, but in power*, that is, they did aſwell practiſe it in their liues, as talke of it with their mouthes. And this the Apoſtle *Peter* labours to exhort thoſe he wrote vnto, that with the *knowledge of faith* in the Goſpel, they would *ioyne vertue*, by which he meanes holines of life: exhorting ꝙ they that beleeue wel, ſhould liue wel, that ſo their liues might beautifie their profeſſion. It ſeemes diuers of the Church ſent to *Paul* to know his iudgement touching ſuch ſeruants as were conuerted to the Goſpell, how they ſhould behaue themſelues to their Infidell maiſters. To this he ſends an anſwere to *Timothy*, commanding, that being bound to thē, they ſhould not depart or vſe them vnconſcionablie, but rather to be more carefull in their ſeruice, and to vſe diligence and faithfulneſſe to them, that ſo the name of God and his Goſpell, be not euill ſpoken of. A good leſſon for ſuch ſeruants in this citie as profeſſe the Goſpell, and ſerue irreligious maiſters, not hereby to take a liberty to be idle, careleſſe, and falſe in word and deede, but ſo much the rather to be the more careful in their ſeruice, leſt they giue their Maiſters occaſion to ſpeake euill of the name of God and his Goſpell.

1. Thes. 1. 5.

2. Pet. 1. 5.

1. Tim. 6. 1.

Now if ſeruants muſt be thus carefull towards their maiſters that be Atheiſts, how much more then ſhould euery one that hath giuen his hand and name to the Goſpell, be carefull, who hath many to ouerlooke him, and would be glad to take a ſmall occaſion to diſcredit his profeſſion? There are many reaſons may be added to preſſe this doctrine the more vpon our conſcience

but I will content my ſelfe with theſe three.

The firſt reaſon is, becauſe a holie life ioyned to an holy profeſſion, will gaine credit in the conſciences of Gods people. Yea, it will gaine credit alſo in the conſciences of ſuch as be yet vncalled. To which end the Apoſtle exhorts them to haue their conuerſation *honeſt among the Gentiles, that they which ſpeake euill of them as of euill doers, may by their good workes which they ſhall ſee, glorifie God in the day of viſitation.* By which all you that be Fathers, Mothers, Maſters, and Miſtreſſes are exhorted, though you haue vntoward ſonnes, vnfaithfull ſeruants, lyers, ſwearers, yea ſuch as ſcorne at your comming to ſermons, and vſe of holy exerciſes in your families, as giuing thanks at meales, prayers, reading of Chapters, &c. yet ſhould your carriage in your liues be ſuch, as that they ſeeing your Chriſtian behauiour in your ſhops, in your words, in your dealings, &c. may haue cauſe to praiſe God. Yea, if euer the Lord call and conuert them, they ſhall praiſe God, that they euer dwelt in ſuch a family, and that euer they came within thy dores. *Reaſ. 1.* 1. Pet. 2. 12.

The experience hereof God hath ſhewed daily amongſt vs, of many, who in their ſeruice were deriders of holy duties, and ſtopped their eares at the inſtructions of their gouernours, yet the Lord hauing opened their eares, and ſoftned their hearts by his word and ſpirit, they haue ſo praiſed God for his mercie to them, that their parents by whom they were begotten, and borne, haue not bene ſo deare to them in their hearts, as their Maiſter and miſtreſſe, in whoſe Chriſtian family they were conuerted.

The ſecond reaſon is, becauſe it will gaine credit to *Reaſ. 2.*

our

our profession. The contrarie opens the mouthes of Atheists to slander and discredit the same. One prophane Gospeller doth more harme in the Church, then an hundred Atheists. Wherefore, saith the Preacher, *Dead flies cause to stinke and putrifie the ointment.* Eccles. 10. 1. Yea, one dead flie will putrifie a whole boxe of ointment, wheras a thousand falling into a barrell of pitch, will doe no such harme: So the Gospell is so precious a thing, that the euill example of one professor doth more harme to it, then the example of many Athiests; a thousand drunken companions neuer discredit the Gospell so much as one that professeth well, and liueth ill.

For is it not a thing common amongst vs, that when men see a professor commit any sinne (yea though of infirmity, and of weakenesse, with no purpose to liue in it) doe but marke how they presently labour to discredit, not so much the person of the man, as his profession. For are not these their verie words? See, these are our professours and holy men; hee is wise that will beleeue what they say: here is a profession indeed. Yea they wil not sticke to curse the very booke of God, and blaspheme his Gospell. Therefore if you will be professors, looke to your shops, your families, your counting houses, your weights and measures, else if you bee faultie in these, you will bring more discredit to religion, then euer you did good with your outward profession.

Reas. 3. The third reason is, because by your ioyning an holy life to a holy profession, it wil gaine comfort to your conscience, especially in the time of the departure out of this world. An example wee haue of *Ezechias*, who *Esay. 38. 3.* hauing

hauing receiued the message of death, is said to turne to the wall, and to put the Lord in mind of his integritie of life, wherein he tooke great comfort. Yea, it will put a man in more comfort, thē all the treasures of this world. For what consolation can a man take in worldlie things, when he is priuie that he doth lead a vicious and wicked life, and is in danger of Gods wrath? *Vse. 1.*

Now let vs see what vses we are to make of this doctrine. And first it may stop the mouthes of our aduersaries the Papists, who falselie charge vs that wee teach doctrines of libertie to sinne: & that the summe of our doctrines is, that so a mā beleiue in Christ, it is no matter how he liues. And beloued, I appeale to your owne consciences, how true this is, when wee teach that an outward profession (seeme it neuer so sanctified) without a holy life, is odious in Gods sight. And we returne the doctrine of libertie vpon themselues. For be Iudge (men and brethren in Christ) whether this be not a doctrine of licentiousnes, to teach, that ignorance is the mother of deuotion; that their holy father may dispēse with any sinne, be it neuer so great and hainous; that allow the Stewes euen at their Popes nose, for the nourishing of whoredome. Yea they teach, that all their veniall sinnes (as they terme them) are put away and forgiuen by knocking themselues on the breast, and by saying, God haue mercie vpon me, &c.

If this were true, and this libertie graunted to sinne, who would make conscience to commit sinne? But let vs knowe, that these are doctrines of diuells, and hee that hath not care to ioyne an holie life to an holie beliefe, shall one day with the Man wanting the wedding garment, be cast into vtter darkenesse, where *Mat. 22. 12. 13.*

ſhall be weeping and gnaſhing of teeth.

Vſe. 2. A ſecond vſe of this doctrine, ſerues to teach vs that be preſent, and all that haue taken the profeſſion of the Goſpel vpon them, to haue care to frame their liues anſwerable thereunto. And this muſt be eſpecially three wayes. The firſt, in their words and ſpeeches, which muſt be ſuch as may either conuey good to others, elſe draw good from others. Secondly, in their workes, and that not onely in their generall places, but alſo in their particular callings, whether Magiſtrate, Miniſter, Father, Husband, Maiſter, Seruant, &c. The third is, in their recreations, beeing carefull they vſe lawfull things lawfullie. As you that be Gentlemen in your bowling, ſhooting, hawking, hunting: which though they be lawfull recreations, yet that you take heed, leſt you abuſe them, and not to be mirth-mongers, making euery day a day of paſtime and pleaſure.

Vſe. 3. A third vſe ſerues to reprooue manie, who haue taken vpon them the holie profeſſion of Chriſt Ieſus, yet in their liues deny the power of it. And to come home to this Citie, and to this place, in which are aſſembled ſuch as make ſhew of loue to the Goſpell: Anſwere me in your conſciences, where are the ſignes & tokens of a holie life? doe your liues anſwere your profeſſion? is it not with *Ioab*, to murther, and then to runne and take hold of the hornes of the Altar? Nay, with the Iewes, to ſweare, lie, ſteale, commit adulterie, &c. *and to come and ſtand in this houſe before mee, ſaith the Lord?* no more will the Lord allow either of your Bybles vnder you, armes, or your prayers in your families, nor your running after Sermons, if your liues be not reformed.

1. King. 2. 28.

Ierem. 7. 9. 11.

In the ciuill Law it is well knowne, a long proteſta-

tion

tion will not relieue a thiefe, if he be tainted, and proued guiltie of the fact: No more will your Proteſtations and faire ſpeeches relieue you, when your ſhops, your counting-houſes, your houſes, your chambers will condemne you. For I appeale this day to manie of you that beare me, whether the Lord may not trulie ſay to you, as he ſaid by the mouth of his Prophet Micah: *Are yet the treaſures of wickednesſe in the houſe of the wicked, & the ſcant meaſure that is abominable?* So ſay I to thee, Are the treaſures of wickednes in thy houſe? Is the poore-mans pledge, his bed, his gowne, his axe, his ſpade, his coate in thy houſe? liueſt thou by briberie, extortion, oppreſſion, falſe weights in thy ſhoppe, ballance in thy warehouſe, & dareſt thou take on thee the holie profeſſion of the Goſpell? I tell thee, all thy prayers, almes, hearing of the Word, receiuing the Sacraments, are abhorred of God. Micah. 6. 10

In the time of the Law, none might offer the blood of a dog or a ſwine; yet they were both like the blood of a Lambe: and though the one was accepted, yet the other was abhorred. So let all thy outward profeſſion ſeeme neuer ſo holie, yet not ioyned with a holie conuerſation, God deteſts it.

How may the Lord complaine againſt this Citie, as he did againſt Samaria? *Come to Bethel and tranſgreſſe, to Gilgal, & multiplie tranſgreſſions: and bring your ſacrifices in the morning, and your tithes after three yeeres. And for a thankſgiuing of leauen, publiſh & proclaime the free offrings: for this liketh you, O yee children of Iſrael, ſaith the Lord.* In which he taxeth them, for that after many ſinnes committed, they would come in the morning on the Sabbath dayes, and bring an offering, or a tithe, and offer it Amos. 4. 4. 5

vp, and then thinke God was well pleaſed. So how ma-
nie in this Citie, all the weeke long, ſpend it in ſwea-
ring, lying, oppreſſion, &c. and then on the Lords day
come to Church in the morning, and heare a Sermon,
& make a ſhew of louing holy exerciſes? Oh this likes
them well; but this likes not the Lord: for he accounts
them hypocrites and diſſemblers. Yea, theſe are they
that do more hurt to religion and profeſſors, with their
running after Preachers, with their carrying of Bibles,
with their holie proteſtations, and their liues odious,
then the common drunkard, whormonger, vſurer, &c.
There is nothing more odious in Gods ſight, then that
man that carries the Lampe of profeſſion, and denieth
and diſgraceth it by an vnholie life. I end this point
with the ſaying of our Sauiour to his Diſciples, and in
them, vnto all that take on them the profeſſion of his
Name: *Let your Light ſo ſhine before men, that they may ſee*
Matth. 5. 16. *your good works, and glorifie your Father that is in Heauen.*
And ſo much for the generall doctrine drawne from
the Apoſtles dealing with the Hebrewes. Now it fol-
lowes according as it is in the Text.

Let there be no Fornicator. You heard before that
theſe words containe a dehortation from ſuch vices, as
he knew would bring a ſcandall to the Goſpell; where-
of hee ſets downe two ſpeciall ſinnes: The firſt is here
Fornication. The reaſons wherfore he ſets this downe
were before ſhewed vnto vs. As alſo we heard why he
ſets downe this ſinne, rather then the ſinne of adultery,
being a ſinne of an higher degree. Then it reſteth we
gather what we learn hence: which is, in that he labors
to dehort or draw them from this ſinne of fornication,
we learne, that amongſt other ſinnes, all that liue in the

Church

Church of God, and sincerely professe the Gospell of Iesus Christ, must labour by all meanes to shun and auoide the sinne of fornication, adulterie, incest, whoredome, and all of that kind.

It is too true, that many professing the Gospel, make a light account of fornicatiō: oh they take it but a trick of youth. And it may bee one reason of the Apostles, dehorting or drawing them from this sinne, being of like account amongst them. But howsoeuer they or we make light account of it, yet the holy Ghost accounts it a grieuous sin, especially amongst such as professe the Gospell. For he speakes not to Atheists, but to Christians, and such as had taken on them the profession of Christ Iesus & his Gospel. So I, knowing that I preach to such as professe Christ, and outwardly make a shew of louing both him and his word, dehort and draw you from the sinne of fornication, being no small or light sin, but an odious and grieuous sinne. I tell you, a man or woman that haue giuen their names to Christ, and laid their hands to the plow of the Gospell, and yet liue in fornication or adulterie, &c. do liue in a wofull and fearefull estate. And that this sin is a great sin, specially of professors, we may see by the words of the Apostle to the Corinthians, who saith, *Be not deceiued; neither fornicaters, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdome of God.* 1. Cor. 6. 9. Where the Apostle amongst the rascall row of capitall Sinnes, placeth fornication as a maister-sin, and ringleader to other sins, and bids them not to be *deceiued*: for as light account as they make of it, yet it will shut them out of Gods kingdome. And the same Apostle writing

Galath.5. 19. to the Galathians, reckoning vp diuers sins of the flesh, sets fornication in the forefront, almost of all: which he would not haue done if it had bene a sin of light account. The like you shall reade in his Epistle to the Ephes. 5.3. Ephesians, where he hauing exhorted them to holinesse of life, labours to draw them from such vices as would hinder this worke of God in them; amongst which, he begins with the sin of fornication. And this he doth so much the rather, in that it was (of many) not counted a sin of any great reckoning. And so howsoeuer many account it a light sin at this day, yet know you it is a hainous sin, and most grieuous in Gods sight.

I would not wish any of you to think, that I do aime at any one particular man, (for it is wel knowne I am but a stranger, and God is my witnesse, before whom wee do stand, I iudge reuerently of you all) but in discharge of my dutie and conscience, I labour to shew you the horribleneſſe of the sin of fornication, and all other of that kind. The reasons to presse this doctrine vpon our consciences, are diuers.

Reas. 1. The first reason is, because he that takes pleasure in this sinne, carries the marke of a reprobate. For as it is a principle in nature, to frame our actions to the will and liking of our friend; so is it a principall propertie of Gods child, to frame his wil to the wil of God: & contrariwise a great signe of a wicked man, to frame his actions to his owne liking. Now of all actions, a special and principal one is, to keep and possesse our bodies in 1. Thess. 4. 3. chastitie, according as the Apostle exhorts the Thessalonians, telling them, that if they will frame their liues to the will of God, they must *abstaine from fornication, and know how to possesse their vessell in holinesse and honour.*

A second reason hereof is, because by committing this sinne, there is a kind of worship done to the diuell. *Shall I take* (saith the Apostle) *the members of Christ, and make them the members of an harlot?* Now an harlot is a member of Sathan, so that he that prostrates his bodie to an harlot, doth prostrate it to the diuell. *Reas. 2.* 1. Cor. 6. 15.

A third reason is, because it is a sin which the Lord specially reserues to be punished by himselfe: It is recorded by the Author to the Hebrewes, who saith, *But whoremongers and adulterers God will iudge.* And the reasons hereof may bee specially these two. The former, because the whore-master and fornicator are growne to such a cunning, as wofull experience shewes: The father he gets a child, and the sonne must take it on him: The master he gets a bastard, and the seruant must marrie her, to blind the world withall. But let them know, though they can hide it from the world, and auoid the punishment of man, yet they cannot hide it from God, who will be reuenged, and seuerely punish it. *Reas. 3.* Hebr. 13. 4. *Reas. 1.*

The second reason is, because it goes so light away vnpunished by the Magistrate, therefore the Lord himselfe will take it into his owne hands, who will not let it goe vnpunished. Yet God and your consciences doe know how small account you make of this sin. *Reas. 2.*

A fourth reason to dissuade vs from this sin, is, because it brands him that liues in it for an hypocrite, though he make neuer such shew of religion outwardly. This the Preacher shewes, when he saith, *And I find more bitter then death, the woman whose heart is as nets and snares, and her hands as bands: Hee that is good before God, shall be deliuered from her; but the sinner shall be taken by her.* (I pray you reade it, and note it well) giuing vs to vnderstand, *Reas. 4.*

deſtand, that by being good before God, is ment a ſound, ſincere, religious man, whom the Lord will ſo preſerue, that though hee may be ouertaken with this ſinne, yet ſhall he not liue and delight in it. And hence we ſee, why the Lord permits ſo many harlots in the land, becauſe there are ſo many hypocrites amongſt vs.

Reaſ.5. A fifth reaſon is, becauſe it is a ſin that plucketh the iudgement of God on the land, as the Prophet *Ieremie* Ierem.23. 10. ſaith, that Adulterie will *cauſe the land to mourne*, and as *Hoſeah* ſaith, *The Lord hath a controuerſie with the Land*: a capital ſinne was, becauſe there was *whoring* committed therein. And for experience we need but looke on this City, on which the Lord continueth one of the arrowes of his wrath, I meane the plague and peſtilence. Know ye, that *Whoredome* is a capitall ſin that prouokes the Lord. For this ſin is a ſpeciall meanes to pull downe the wrath of God, to ſend and continue this kind of puniſhment. So that when you heare the plague increaſe in your citie, you may thanke the whoremonger for it.

Reaſ.6. A ſixth reaſon is, becauſe the *Fornicator* is fit for nothing but for hell, hee is neither fit for God, nor for himſelfe, nor for the land. Not for God; for all hee doth is accurſed: yea, his very prayers he makes, if hee make any. Not for himſelfe; for thereby he conſumes his bodie, and waſteth his goods, and haſtens beggery, or ſome euill and vntimely end vpon himſelfe. Not fit for the land, for he haſtens and procures Gods wrath and heauie diſpleaſure againſt it.

The vſes of this doctrine.

Vſe.1. Firſt, it ſerues for a warning to ſuch as bee tainted with this ſinne, that they labour in prayer to God to worke

worke a deteſtation of it in their hearts: and to take heede of the Harlot; for ſhe will not leaue thee, till ſhe haue got the blood of thy ſoule: yea, as *Salomon* ſaith, *Her Gheſts are in the depth of Hell*; meaning they are as ſure to goe to Hell, except they repent, as if they were there alreadie. Remember, yet God offers grace, yea, this day I ſtand here as Gods miniſter, to intreate thee, as thou haſt anie loue to God, any feare of his Iudgements, any hope to appeare before Chriſt Ieſus with any comfort, at the day of iudgement, or any care to be ſaued, to get out of this ſinne betimes, elſe be ſure in time it will bring thee to damnation. Prou. 9.18.

Vſe. A ſecond vſe hereof, ſerues to reprooue ſuch as make light account of it, and count it but a tricke of youth. Oh vile forlorne wretch: Is it but a tricke of youth to haue Heauen gates bolted againſt thee? Is it but a tricke of youth to pull Gods wrath on thee? Is it but a tricke of youth to be a Fornicator? I tell thee ſuch trickes will tricke thee to Hell, if they be not preuented by repentance? O ſir, ſayes ſome, I haue ſatisfied the Lord, and done my penance in open Church, amongſt the Congregation. *Obiect.* *Anſw.* For anſwere: But tell me haſt thou ſatisfied God by repentance? Haſt thou runne to him, and intreated him in Chriſt Ieſus to be ſatisfied? I tell thee, penance in the Church wil not keepe the out of Hell, til Gods anger be appeaſed: & it is onely Chriſt that muſt appeaſe him: and it muſt bee Faith and repentance in thee, that muſt be the meanes to obtaine it.

Others obiect. I meane to marrie her, and ſo to make her an amends. For anſwere: Say thou doeſt meane ſo, I denie not but it is a thing both lawfull, and fit to be ſo: But yet till there haue beene repentance wrought it *Obiect.* *Anſw.*

in thee for this grieuous sinne, Gods wrath, and Gods curse will follow thee at the heeles. Yea, I lay further, that after thou hast married her, till there be a reconciliation betweene God and thee, all the time thou hast liued in marriage, thou hast liued a Fornicator.

Is there any here who are priuie in their consciences they haue abused their bodies with their wiues before the solemnizing of Wedlocke, and entrance into that holie ordinance and couenant of God? hast thou repented? hast thou bin grieued from thy heart? then no doubt, thou hast obtained pardon. But if thou haue felt no griefe, no sorrowe, no humbling, no teares, but made account all is well, and healed by marriage, know thou, and knowe thou againe, God will one day call thee to a newe reckoning, and will take vengeance on thee in the depth of hell.

Vse 3. A third vse heereof is, to such Magistrates as be put in trust for the punishing of this sinne, that they looke vnto it better then they haue done, and that they let it not goe so slenderlie punished, or not punished at all, as manie of them doe. It is to be lamented at this day, to heare what winking, and what bribing there is to maintaine this sinne. Yea, it is to be feared, that there bee many French-hoods and veluet-coates maintained by this sinne. Yea, experience doth shewe vs, (and by experience I speake it,) how ready manie will bee to ride and runne to Iustices of peace, and Ecclesiastical courts, to speak, and to countenance out a common Fornicator, and an adulterer; when the same parties in case of wrong done to an honest man, will not set their foote out of the doore, to speake a word to do him any good. Can the Lord forbeare long to punish vs, when this

ſinne amongſt other ſinnes, cries loud in the Lordes eares for vengeance? No, no, as the Prophet ſaith, *Hee will viſit for theſe things, and his ſoule will bee auenged vpon ſuch a Nation.* Ierem. 5.9.

Or prophane perſon, as Eſau. Now followes the other ſinne, he dehorts and drawes them from; which is *Prophaneneſſe*. And becauſe there were diuers did make light account of it, and many others that did not know what it meant, he ſets downe an example of a man hated of God before he was borne, and being dead, is, as it were, hung vp for a ſpectacle for all prophane men to looke on, ſet out in the booke of Geneſis, the 25. 27 28. Chapters. Text.

And hence, before wee proceede to the opening of the ſtorie, we are to obſerue ſomething, in that the holie Ghoſt ſettes before vs the example of a prophane man. A principall ende and drift why the holy Spirit of God ſets before vs examples in the olde Teſtament, as well as in the New, is not ſo much that men ſhould read them as ſtories, or therein ſee the ſeueritie of God to others: but for ſpectacles and examples to vs, that wee ſhould take heede of their ſinnes, that moue the Lord to lay ſuch puniſhments vpon them. The Apoſtle to the Corinthians, hauing ſet downe the rebellion of the Iſraelites, together with their puniſhment, preſently telles the ende and vſe of ſuch examples, which was his ſeueritie to them, and to bee warnings to vs, as appeareth in the eleuenth verſe. So the Apoſtle *Iude* tells vs, that Sodom and Gomorah, and the cities about them, which the Lord deſtroyed for following ſtrange fleſh, were, and are ſet foorth for a warning and example to all filthie and beaſtly minded men. So that Doct. 3. 1. Cor. 10. 11.

so long as there is a people vpon the earth, so long that the Lord set downe in Scripture examples of his wrath, to fore-warne them of the like seuerities against them.

And we see, that diuers for some horrible offences are hung vp in chaines, not onely to shewe the kings seueritie against them, or for men to stand gazing vpon them, but for wanings to all his Subiects to take heede they runne not into the like offence, lest they incurre the like punishment. And therefore for Murtherers, the Lord hath as it were, hung vp *Cain*; for prophanenesse, Gen. 4. *Esau*; for murmurers against God and his Ministers, Gen 27. Numb. 16. he hath proposed *Core*, *Dathan*, and *Abiram*; *Iudas*, to all Traytors; *Lots* wife, for all Apostates. These and many more are set forth for examples to vs. These and many more, are not pictures of Gods anger, onely hung vp to be gazed vpon, but to warne vs by their examples, of the sinnes.

There are diuers reasons to bee shewed of this Doctrine, but in that my time is so neere spent, I will content my selfe with one, which is: Because God is not mutable, but the same God to vs as to them; and as hee hath left them for examples to vs, so hee can leaue vs for examples to others. If hee doe not, wee are the more bound to him, and not to abuse his patience and long-suffering to vs, but rather to meete him in time by repentance.

The vse hereof, serues to teach vs what vse we should make in reading the stories of Gods iudgements vpon others in the booke of God: not so much to wonder at them, that they had no better grace, or to admire the seueritie of the Lord against them: but to applie it to our selues, and to say in our hearts; This exam-

ple

ple is set out to warne mee, to teach me, that if I commit the like sinne, I may feare the like punishment, or worse.

Which reproues specially two sorts of men at this day. The one is such as in reading diuers chapters of the Lords iust iudgement against diuers nations, cities, Kings, Priests men, women, children, for their sinnes committed against him, make light account of them, as it it no whit concerned them, though their consciences condemne them of the like sinne. They read the storie of *Esau*, and of Gods wrath against him for his prophanenesse; yet though they know in their hearts they set more by their pleasure then by preaching; by their gaine then by godlines; by their pottage then by religion; yet it neuer so much as mooues them at all. So againe, how many doe read the storie of *Lots* wife, who for her looking backe was turned into a monument of Gods anger, yet themselues are priuy of the decay of their first loue, and with *Demas* haue embraced the world, and yet are no whit dismaied at all? Look vpon her all you that are priuie to your selues and guiltie of backsliding in your zeale and loue to the Gospell. She was turned into a pillar of salt, and remaineth a spectacle of Gods vengeance for all such as thou art. She was turned into a durate substance, & without speedie repentance, hee will turne thee into a heauie iudgement, and that is hardnes of heart, which is harder then salt; for it is the plague of all plagues. 1. Sort. Gen. 27. Gen. 19. 26.

You then that of religious seruants are become irreligious maisters: you that are priuie to your hearts, that 10. 20. 30. yeeres agone you were more forward and zealous in Gods worship, and now are decaied and

cold, looking backe to the pleasures and profits of this world, looke on *Lots* wife: shee, as it were, hangs in chaines for a wofull spectacle to behold. Let her moue you to labour to recouer that you haue lost, lest the Lord make you spectacles to others, as shee is made a spectacle to you. And for this citie and others is Ierusalem in the Scripture to bee a perpetuall example: her speciall sinnes were, pride, contempt of Gods word, and abuse of Gods Prophets. Her doome is recorded for England, and for thee London, whose pride is as great, if not greater then euer hers was. And for whose contempt and abuse of Gods Ministers, it is a wonder the Lord smites not the land.

Let vs all then hereafter in reading stories of the Lords iudgements on others, make them examples and warnings for vs: else to make account, the same God that was reuenged on them, will not let vs escape.

2. Sort. The second sort that this doctrine reproueth, are such, as in setting their children to read in the Lords booke, they heare the storie of *Lots* drunkennesse, of *Dauids* adultery, of *Peters* deniall, and thereby they doe blesse themselues, and strengthen and comfort their hearts: yea they haue learned to alleage them as examples to extenuate their sinnes. Am I a drunkard? so was that good man *Lot*. Am I an adulterer, saies another? so was that man after Gods owne heart, *Dauid*. Shall I dispaire of my saluation, saies the wicked persister in sinne, and I reade, the theefe repented on the crosse, and found mercie at the last houre? O vile wretches, who hath bewitched you to peruert Gods word to your destruction? It is as much as to poison thy soule. Looke on their repentance: *Lot* fell of infirmi-

tie,

tie, and no doubt repented with much griefe: yee looke vpon Gods iudgement vpon that inceſtuous ſeed. Looke vpon *Dauid*, reade the 38. Pſalme, it made him goe crooked; his ſinnes were *as fire in his bones*; hee had not a good day to his death, but the griefe of his ſinnes made him to *roare out*. Thou wouldeſt be loth to buy thy ſinne as hee did. And as for the example of the theefe: Firſt, the Lord knocked but once, by one ſermon, and he repented: but thou haſt had many ſermons, and haſt had many callings and cryings to thee, yet repented not. Secondly, this is an extraordinary example, and there is not the like in all the Scripture againe. And the end is, that thereby wee ſhould neither diſpaire nor preſume: one, that wee ſhould not diſpaire, and but one that we ſhuld not preſume. This example is for all penitent ſinners, who vpon their repentance may aſſure themſelues, the Lord will receiue them to mercy.

Now if thou canſt promiſe to thy ſelfe the ſame repentance and faith in Chriſt that hee had, then maieſt thou promiſe thy ſelfe the ſame felicitie hee now enioyes.

But looke thou on his fellow, who had no grace to repent, and who hangs as an example to all impenitent wretches to looke vpon: that they deſpiſe not the mercie of God, nor reiect his call by vs: leſt it come to paſſe, that when thou wouldeſt repent, thou canſt not. To thee that doeſt ſtrenghen thy ſelfe in thy ſinne, vpon preſumption of mercie to other, I referre thee to the words that the Lord himſelfe ſpeakes, Deut. 29. 19. 20. Deut. 19. 19. 20.

He that when he heareth the words of the curſe, bleſſeth himſelfe in his heart, ſaying: I ſhall haue peace, though I doe walke accor-

according to the ſtubbornenesſe of mine owne heart; thus adding drunkennesſe to thirſt, the Lord will not be mercifull vnto him, but the wrath of the Lord, and his iealouſie ſhall ſmoake againſt that man, and euery curſe that is written in this Booke, ſhall light vpon him, &c.

Looke thou on this and the like threatnings of God againſt ſuch as ſtrengthen their hearts in their ſinne.

Thus much at this time, being loth to be ouertroubleſome, referring the reſt till euening Prayer.

Let vs pray for a bleſſing vpon that wee haue beene taught.

FINIS.

THE SECOND SERMON.

HEBREWES, 12. 16. 17.

Let there bee no Fornicator or prophane person, as Esau, which for one portion, &c.

YOu haue heard in the forenoone (beloued in Christ) the summe and drift the holie Ghost aimes at, which is a certaine dehortation, therein diswading euery good Christian from two great vices, which hee calles, by the Names of the *rootes of Bitternesse*; which are, *Fornication and Prophanenesse*.

Of the one we haue spoken: it now resteth we speake of the other vice hee dissuades them from. And because I suppose the most of you were present in the forenoone, I will not stand to make any large repetition of that which was then handled, but onely of so much as may make a better preparation to that which shall be now deliuered.

You must note, that the holie Ghost in his dehorta-

tion from this sinne of *Prophanenesse*, propounds *Esau*, the elder sonne of *Isaac*, for an example: and hauing set downe the vse and end, euerie one should make in the reading of such examples of Gods seueritie in Scripture, (and not to take the *Name of God in vaine*, by either lightly passing by them, as making no vse at all, or else abusing them, to strengthen themselues in their sinnes, by the example of the Lords mercie on others) we proceeded no further in the morning. Now I come to that which followeth, which is, the person that is set forth as an example to all prophane men. It is *Esau*, as you haue heard, the eldest sonne of *Isaac*.

And this may seeme verie strange, that *Esau* should be a man hated of God before hee was borne, and that hee should bee hung vp, as an example to all prophane men to take warning by. First, hee was honourably descended, for *Abraham* was his Grand-father, and *Isaac* was his Father. Secondly, hee was a man whom God had blessed with great riches, and one of the wealthiest in all the Countrey. Thirdly, wee doe reade of great
Gen. 35. 41. blessings to his posteritie, for of him came fourteene Dukes, and were in great account. Yea further, if yee read in the booke of *Genesis*, of his carriage and behauiour, you shall finde he had diuers good morall vertues and kinde partes in him, and such as (I am in doubt) manie of vs come short of, and yet perswade our selues to be good Christians.

First, you haue not read of a more louing, kind, & gentler Sonne to his Father, then hee was: and his Father
Gen. 37. 3. 4. againe loued him dearely, and more dearely then hee did *Iacob*. Secondly, how kinde was he to his brother? who though he went with a full purpose to haue slaine him,

him, yet meeting of him, his heart so melted, that he fell on his necke and kissed him: yea, his kindnes was such to his Father, that hearing of his death, came manie a mile to performe his last dutie, and to see him buried, and layd him in his graue; yet we reade him branded for a cast-away. Gen. 35. 29.

Againe, was hee a couetous man? Truely no; as may appeare in the storie when hee met his brother *Iacob*, who offering him a great present, hee did refuse it, protesting hee had enough: which did argue a minde void of couetousnesse. Was he proud? no verily: for as we reade, when his brother and hee could no longer dwell together, hee in courtesie gaue place to his youngest brother. What was his sinne? was hee a drunkard, an adulterer, an vsurer? Wee doe not reade that he did liue in any of these grosse sinnes. What then was his sinne? Hee was a prophane man, and therefore hated of God, and set vp for a spectacle to all the world. Gen. 33. 8. 9.

From whence wee may obserue for our instruction: Howsoeuer a man may haue many temporall blessings, and morall vertues, yet being a prophane man, it is not only sufficient to bring seuere punishments vpon him, but he carries a principall brand of a castaway. I (say againe, (and marke it) though a man be come of a most honorable descent, though kinde and dutifull to his parents; though rich and wealthy in regard of the things of this life; yea, though he be contented, and be verie humble outwardly, yet if he be prophane, he may carry the verie *brand of a Reprobate*. So that it is one of the greatest sinnes in the world, to bee prophane and irreligious: yea, many Papists (I meane the simple and ignorant Papist) are in better case then a prophane man. Deut. 4.

Not that I teach that euerie one shall bee saued by his owne religion: for as there is but one true God, so there is but one true way by which hee will be worshipped, and by which wee shall attaine to saluation, consisting in true reconciling of vs to God in Christ. And I grant the poore deceiued Papist is not in the right way, for he seeks other wayes, and deprriues himselfe of the righteousnes of God in Christ, going about to establish his owne inuentions. And further, they be Idolaters, and worship stockes and stones, the worke of mens hands, therefore cannot looke to bee saued in this way. Yet I say, there is more hope that God will shewe mercie vnto them, then to a prophane person: because they doe it of ignorance, he of presumption: which caused *Peter* to tell the Iewes that they were capable of mercie, Act.17.3. because they did it of ignorance.

And this must moone vs to hope well of many of our Ancestors, who liued and died in the time of Poperie, who no doubt would not haue so beleeued, if they had knowne it, not to haue beene the truth which they professed. But the prophane person cannot bee ignorant, but that his course of life is sinne, therefore more hope of such ignorant persons, then of the prophane Atheist. It is not morall vertues, ciuill honestie, kinde natures, that is the way to heauen. Nay, a man with these may be a miserable man, except he be sanctified with religion.

Wee doe not holde (as the Papists falsely charge vs) that good workes are needelesse to Saluation. For we both know and teach, that faith without good worke is dead, and it is a shame if Christians exceede not worldlings: yet we say, that all morall vertues in a man, Iam.2.14. without

without religion, are vnaueilable to ſaluation, and as *Salomon* ſaith in another caſe, they are as a ring of gold in a ſwines ſnout. Honeſtie and ciuilitie are moſt pretious Iewels, but they that haue them without religion, are no better then ſwine. Example of *Nicodemus*, who was accounted a moſt honeſt man in the world, an vpright dealer, a common frequenter of the Temple, liberall to the poore, &c. yet our Sauiour told him, it was not his kind nature, nor his morall vertues, nor his ciuill carriage would bring him to heauen, except hee were regenerate and borne a new: that is, except there were another nature wrought in him, and ſo become religious. Ioh. 3.3.

The like example wee haue of the Apoſtle *Paul*, who bragges of his eſtate by nature, ſaying that no man could boaſt of outward things as he, either of ſtocke, tribe, kinred, zeale, or righteouſneſſe of the law. Of the which he ſaies, hee was *vnreprouable*: that is, no man could iuſtly detect him, or ſay ſo much as blocke was his eye. But when the Lord wrought true religion in his heart, hee cries ſhame on them all, and accounts all but dung in reſpect of the benefit that comes by religion. Phil. 3.4.5. 6.7.8.

Wee muſt not flatter our hearts with outward ciuilitie amongſt men: but labour to approue them religious towards God. It is not our care and conſcience of the ſecond Table, will afford vnto vs iot of comfort to ſaluation, except they bee grounded on conſcience and reſpect of the firſt Table. It is not our deteſting and freedome from pride, drunkenneſſe, whoredome, theft, vſurie, ſlandering, that will be accepted of God, except there be planted in our hearts, a feare of God, a

loue to religion, a conscience of sanctifying the Sabbath day, a reforming of families, and instructing our children: a hating and abhorring the sinne of swearing, and departing from infidelitie, impenitencie and hardnesse of heart, which the Lord by his spirit workes in those that hee makes religious. Yea, if all the morall vertues that can be possible, were in a man, yet if these bee wanting, hee is a prophane man, and remaineth in the case of damnation. To this end our Sauiour calles the first table, the first and the greatest. *The first*, because it must bee preferred in the first place, and chiefe roome; before our eating, sleeping, marrying, rising, labour, &c. there must goe some part and dutie of the first table. *The greatest*, because the punishment thereof will be greater then the other.

Matth. 22. 38.

Vse. Now for the vse of this: First it teacheth vs to make triall in our hearts, whether wee bee infected with this sinne of prophanenesse, or not. And though there bee many and sundrie signes to trie our hearts by, yet I will content my selfe with foure things, besides the chiefest of all (which followes in the next words to bee spoken of) which the holy Ghost hath set out and branded *Esau* withall.

The first is his behauiour in the matching himselfe in marriage, wherein he shewed his prophanenesse two waies: The first, in that hee did it without the consent of his parents, yea so, that it was a griefe to his father. The second was, in that in his matching, hee had no respect to religion, but married diuers wiues which were contrarie to him in religion; yea hee takes to wife the daughter of *Ismael*, a man branded for a reprobate as well as himselfe. This was a signe of prophanenesse,

Gen. 28. 9.

and

and a sinne that prouoked the Lords wrath against him, being a sinne that caused the Lord to destroy the old world. And how many prophane parents haue we at this day, that in the matching of their children, respect monie, riches, stocke, kindred, friends: be they Papists, Recusants, yea noted drunkards, whoremongers or vsurers, so they may haue money, lands or friends, they little regard of what religion they bee. Oh lamentable daies, that after so many yeeres of the preaching of the Gospell in our land, men should shew themselues so prophane, as to match the children with the enemies of the Lord, and helpe to nourish the brood of Atheists! For what is the cause that there be so many Atheists in our land? Surely I speake it before God, & his angels, I do fully perswade my selfe they are borne and bred by this wicked and accursed matching. And you parents, note this from me; the Lord in your care of the matching of your children, shewes a manifest signe of his purpose to your posteritie. For it is your care principally to match in the feare of God, more respecting religion then monie, more the loue of God then carnall friends? then is it a signe God hath a blessing in store for your posteritie. If otherwise, that carnall things be the marke you shoote at; and specially, if you dare venter to match with Gods enemies, and such as he hath warned you of; I protest to you, it is a visible signe God hath a purpose to roote your name from vnder heauen.

And how many prophane youthes haue wee at this day, who to the griefe of their parents, chuse for beautie and affection, and not for religion? To you young men and maidens, look with whom you match, let

let your principall care bee religion and the feare of God: let your parents consent be in your choice. Follow not the example of a prophane man, a reprobate, a man hated of God before he was borne: but imitate such as feare God: so you may expect with comfort the blessing promised of God vpon your labours, wife and children. And though the world would perswade you to the contrarie, yet marke what the holy Ghost saies, *Lo, thus shall the man be blessed that feareth the Lord.* Thereby giuing vs to vnderstand, how soeuer it is hard to flesh and blood to bee perswaded thereof, yet the truth is, it shall bee so, for the Truth it selfe hath spoken it.

Psalm. 128. 12. 3.

2. Thing.

The second thing [illegible] in his prophanenesse did appeare, was in that he vsed no prayers. For though he had iust cause to giue himselfe to prayer, yet we doe not reade hee did vse any at all. Hee had good examples both of his Grandfather, his Father, and his brother, yet doe we not reade that euer he did once pray. And this the holy Ghost describes to bee one propertie of a prophane man, in the booke of Psalmes, and of such a one as saith in his *heart, There is no God:* he calles not vpon God. And truely he that neuer vseth to pray, saies in *his heart, there is no God.*

Psalm. 14. 4.

And how brands this many in this citie for *prophane* men, who in their families neuer vse the exercise of prayer? The propertie of a sincere Christian is to make conscience of Prayer, in three seuerall places. The first is in the publike congregation. The second is in his familie. The third is in some secret place, where no eye but of God do behold him. A very hypocrite can make shew of Prayer, when he sees other to looke on him,

then

then can he lift vp his hands and eyes toward Heauen: but in secret he hath no heart to pray; when the other is ashamed that any should see him at his secret prayers. Are not manie faultie heerein? God and your conscience doe knowe your are. Then must I tell you, that herein you carrie an euident signe of a prophane man.

The third thing that did set out his prophanenesse, was his rash and vnaduised swearing, as appeares in the booke of Genesis, who comming from hunting verie hungrie, turned into his brothers Tent, and spying a pot of pottage, asked him some of them to eate: whereupon *Iacob* seeing a fitte time, demanded of him, to sell him his birth-right; hee presently yeelded vnto him. 3. Thing. Gen. 25. 33.

Then, saith *Iacob*, sweare to me in token of the bargain, whereat, without any further consideration, hee swore to him, and bound it with an oath. And how manie thousands in this Citie are guiltie heereof? Let a man come into your shoppes, and deale with either Maister, Mistris, Seruant, Sonne, or Daughter, at euerie word comes out an oath. So likewise, there are many others, who vse their oaths, as manie vse their Apparrell, who to grace their bodies, (as they thinke) get them euerie weeke a newe suite of Apparell: So they inuent euerie weeke newe oathes to grace them in their speeches. What argues this, but meere prophanenesse, when God hath giuen them tongues, for the setting out of his honour, and they abuse them, to the dishonouring of him?

The fourth thing, was his delight in wicked companie, and in the societie of the vngodlie, as appeares in the booke of Genesis; how not content to tarrie with 4. Thing.

Gen. 36. his father and brother in Canaan, he gets him to mount Seir, a most vngodly people. And how doth this bewray manie for prophane men at this day, who take their felicitie in the companie of Swearers, drunkards, whore-mongers, swaggerers, and vile companions? I maruell how such can looke to goe to Heauen? For thinke they to keepe companie heere with such leaud Companions, and that God will pester his kingdome with them hereafter? No, no: be sure as the Skinne is on thy backe, or thy soule in thy bodie, that the like companie thou delightest in here in this life, with the like (I say) thou art to dwell hereafter. For doest thou hope to haue fellowship with Saints in Heauen heereafter, and canst not abide their companie here?

Beloued, if anie of you be guiltie herein, labour in time to get out of it: there is no greater an enemie to sanctification then this, which caused the Apostle *Peter* to giue this as a principall warning to those cõuertites: Acts. 2. 40. saying; *Saue your selues from this froward generation.* So say I, as you will auoyd the marke of a prophane man, saue your selues, and come out of the companie of vngodlie wretches. Text. *Which for one portion of meate solde his birth-right.* In these words the holy Ghost sets downe the fact that branded him for a prophane man, *viz.* Hee solde away his birth-right for one portion of meate. It requires first, we know what this birth-right was; and then the price he had for it. As touching the birth-right; you must note, it stood in diuers priuiledges, especially these fiue: First, he was by nature heire to the couenant, which God had made with *Abraham* his Grand father, and so came to his Father *Isaac*, who did meane to haue left it with *Esau*; which was: That

I priuilege Gen. 17. 7.

God

God would be his God, and the God of his seede after him: Secondly, that Christ according to the flesh should come of him: Thirdly, hee was heire to all his Grandfathers, and his Fathers lands: Fourthly, all his brethren an sisters, bee they neuer so many, must in his presence shewe reuerenee to him: Fifthly, hee should haue bene heire to all the land of Canaan, and so at his death, to the Kingdome of heauen. But hee most prophanely sold all this away. Now let vs heare the price he sold it for. No doubt he sold it at a great rate, truely for one portion of meate. What portion was it? It was a messe of pottage: Oh prophane wretch, that could find in his heart to sell such a pretious pearle, and to part with it, at such a base rate! But this he did, and so lightly did hee esteeme these heauenly blessings.

2. priuilege
3. priuilege
4. priuilege
5. priuilege
Gen. 25. 34.

From hence we may obserue this instruction: Whosoeuer he be, that hath his heart so glewed to the present things of this life, as that hee preferres them aboue spirituall things belonging to saluation, is not onely a man of a man of a prophane heart, but hath a manifest signe of the curse of God vpon his soule. Example we haue here of this prophane man, who preferred these temporall things aboue his birth-right, and solde it away: and for what did hee part it away? why, for to fill his bellie. What was the chiefe reason of his hunger? his hunting; hee had taken such pleasure in his hunting, that hee was an hungred; and so to fill his bellie, hee solde away Gods blessings; and so procured the curse of God on himselfe, and his posteritie. Much like to manie at this day, who haue their hearts so set on their pleasure and profit, as that they hunt the blessings of God from their soules. The holie Ghost by the A-

postle *Paule* writing to the Philippians, sets downe a marke to discerne betweene a wicked man, and one of Gods children; the one hath his minde fixed on earthlie things: but the other hath his minde daylie on the things that doe belong to Saluation. A warning of this sinne hath our Sauiour giuen to vs, in that Parable set downe by the Euangelist *Matthew*: where comparing his Father to a supposed King, that married his Sonne, and made a Feast, and sent his Seruants to call them that were bidden; but they refused, and preferred the things of this life, before the Heauenlie banquet, and made their excuses. But how tooke the King the matter? he sent out his men of warre, and destroyed them, and burnt vp their citie. In the same case it stands with vs at this day. God the Father hath married his Sonne Iesus Christ to his Church, at which hee makes a great Feast: hee sends out his seruants the Ministres to call you by the Word preached; to inuite you to come to the Sacraments; in which there is not onely offered, but reallie giuen to the worthie receiuer all the benefits that Christ hath purchased for his Elect: Now if wee contemne, despise, or wilfullie neglect his gratious kindnesse, and bounteous liberalitie to vs herein, preferring the things of this life, before these heauenly blessings; what can wee expect, but that iustlie hee will send out hardnes of heart, and impenitencie of soules, vtterly to destroy and damne vs for euer? The reasons why so many set heauenlie things at a small rate, valew and lightly esteeme them, are: First, because the immoderate loue of earthly things, will keepe all loue of heauenly things out of their hearts: To which end the Apostle saith, *If any man loue the world, the loue of the Fa-*

Phil. 3. 19. 20.

Matth. 22. 2. 3. 4. 5. 6. 7

Reas. 1.

1. Ioh. 2. 15.

ther

ther is not in him. Giuing vs to vnderstand, that such as haue their minds and hearts fixed on the things of this life, cannot performe any seruice to God, which hee will delight in; according to the saying of our Sauiour Christ; *No man can serue two Maisters, hee cannot serue God and Mammon.* As if hee should haue said, hee that sets his heart on the things pertaining to this life, cannot but make light account of the things pertaining to the life to come. The world is said to carrie two breasts in her bosome, which are, pleasure and profit, by which she doth nourish many to damnation. When God did curse the Serpent in paradise; for a signe of his curse he told him, he should goe vpon his bellie: so it is a visible signe of Gods curse vpon that man who hath his heart set on the earthly things of this life, as his monie, his riches, his vanitie, &c. A second reason is, because they feele not the need they stand in of spirituall things: they are like vnto the people which the Prophet *Hosea* speakes of; who being called to repentance, say they be rich, and haue found them out riches; yea they boast there is no iniquitie to be found in them: by which they doe measure the fauour of God vnto them by their outward prosperitie. The like is set out by the Laodiceans in the Reuelation, who being threatned for their luke-warmenes, answere they be rich, and encreased with goods, and had need of nothing, and yet were wretched, poore, blind and naked. All which sets downe the reason, many preferre earthly things before heauenly, because they feele no need they haue of them: but flatter their hearts with their outward prosperitie, when as if euer God doe open the eyes of their mindes, they shall see they bee most wretched, poore, blind,

Luk. 16. 13.

Gen. 3. 14.

Reuel. 3.

Hosea. 12. 8.

Reuel. 3. 16. 17.

blind and naked. So that in their vnregenerate estate,
1.Cor.2. as the Apostle saith, they cannot see the need they
14. stand in of heauenly things. Daily experience we may see hereof in many amongst vs; who if you offer them any temporall commoditie, belonging either to the backe, bellie or pleasure, how ready they be to hearken to you, and runne and ride with you in hope to benefit their estate! But offer the same men any spirituall commoditie for their soules, as hearing the word, receiuing the Sacraments, or some worthie bookes to reade and meditate vpon, they turne a deafe eare, and will bee at no paines or cost to entertaine such an offer: and all because they feele not the need they haue thereof in their soules.

Reas.3. A third reason is, because they feele no sweetnesse in them. Gods children are rauished with them, which
Psalm.19. made *Dauid* to run to the holy assemblies, to meditate
10. daily in Gods word: because, as hee saith, they were sweeter then honie or the honie comb; of higher account then the gold, or the fine gold. So contrarily, this makes the other to keepe them away from our assemblies, to neglect holy exercises in their families, as giuing of thankes before their meales, or any ordinarie prayers in their houses, because they feele no sweetnes in them, nor no profit nor gaine in them.

Vse.1. The vses wee are to make hence are: First, that euerie one of vs examine our hearts if wee bee not guiltie herein; preferring the things of this life before the things of the life to come, feeling not any great neede of them, or any sweetnesse in them: then are we men of prophane hearts. And let vs know, though wee may be enriched in the things of this life, yet a full purse, a

full

full coffer, a fat shop, and a leane soule is in signe of Gods curse. Which doth reprooue foure sorts of prophane men in our daies. While I name them, examine your hearts how it stands betweene God and your consciences. Psalm. 106. 15.

The first are such as scorne at religion, and at all such as are zealous that way: accounting them a sort of beggerlie fooles; and this is, because they see it brings no profit to them, which makes them haue no care to heare the word preached, to pray, to reade in their families; and so they scoffe Christians, and flout such as make conscience of holy exercises of religion, publike or priuate. These are meere prophane men. 1. Sort.

The second sort are such as will come now and then to heare the word, and receiue the Sacraments, and thinke Sunday a good day, and at Easter will come to the Communion, and now and then heare a sermon, but euerie pelting occasion are content to yeeld vnto: sometimes they bee sicke; sometimes they bee lame, sometimes it is too hot, sometimes it is too cold, preferring their pleasure or profit before holy assemblies in the congregation: These men are like old harlots, that paint their faces to seeme young and fresh: so they pretend excuses to colour their prophanenes. If there be any amongst you that can be content Sabbath day after Sabbath to sit idle at home, or busie your selues in your trades, & suffer your places in your seates to be empty, for shame amend it: and if it be not of conscience, yet to auoid the iust title of a prophane man: For the propertie of a new sanctified man is, to set all excuses, all reasons, yea profit and pleasure aside, for the nourishing of his soule: yea the oftner he heares, the more 2. Sort.

more he desires; this Sabbath day maketh him to long for the next; the benefit he hath gotten to his soule this Sabbath day, wheets his stomacke against the next: but this is cleane contrarie in a prophane man.

3. Sort. The third sort are such, as can see blessings in the word and in the Sacraments, they can make great shew of loving the word, of entertaining of Preachers, &c. But yet though they haue liued vnder a faithfull Ministerie these 10. 20. 30. yeeres, haue little or nothing profited: And that is seene, in that worldly things rule in their hearts, and carrie the sway. These are like those our Sauiour speakes of, some haue bought farmes, others haue bought oxen, another sort haue married a wife: so that though these things bee simplie lawfull in themselues; yet of them being vnlawfully vsed, are made meanes to alienate their hearts from the best things; therefore they do deserue the name of prophane men; for that they be content to value any thing in this life, aboue the things pertaining to the life to come: To which end our Sauiour telleth vs, that he that hates not his father and mother for his sake, is not worthie of his kingdome; whereby he giues vs to vnderstand, that there must be a readines in vs, to value spirituall blessings and spirituall exercises, aboue the deareſt things in this life.

4. Sort. The fourth sort are such as thinke al well; and that it is sufficient, in that they haue bene at paines and charges for spirituall things heretofore: but now wax wearie; they haue bene zealous, but now grow cold; they haue taken paines, but now take their ease; they haue bene at charges, but now they thinke it better saued; and that it will stop a gap in their owne families.

They

They did ioyne with such as were forward in religion, but now with *Demas*, they haue imbraced the world, and turned to swinish pleasures. If this be well examined, how many amongst vs are guiltie herein, both of vs in the Ministerie, that be Preachers, and of you that be hearers and professors? May it not be said of many when they were Schollers, and at their first entrance into the Ministerie, how painefull, how carefull, how faithfull in their places, by preaching, catechising, and other duties, and now scarce preach monthly or quarterlie, but put ouer to deputies? The like may be saide by manie of you, who when ye were young men, prentices, batchelers, you did make shewe of loue to the Gospell; you would take paines to runne to Sermons; you would haue care of swearing, and made conscience of an Oath, and prophaning the Lords day: But alas now in this Citie, how manie religious seruants, are become irreligious Maisters, and religious Maidens, become irreligious Mistresses! The Lord open your eyes, that such as know they bee guiltie, may repent.

A second vse hence, reproues such as in one point of *Esaus* prophanenesse iumpe with him, which is, in that he was well content to part with his birth-right, it neuer did trouble him; his care was for the bellie: so how manie are there in our Land, both in this Citie, and in manie places of the Countrie, can be well content to be without that onely ordinarie sanctified Ordinance of God, the preaching of the word? and for worldly respects, willingly subiect themselues vnder such a Ministerie as shall starue their soules? I doe speake it chiefly in respect of manie of our Gentlemen, who preferre a *Vse 2.*

faire house, a pleasant aire, gallant walls, before a faithfull and painefull Ministery; so they may haue the one, they respect not the enioying of the other. What is this but prophanenesse? I say againe, if there be anie here this day, Gentleman or Gentlewoman, Knight or Ladie, that for a faire house, pleasant aire, fields, barnes, pastures, gardens, orchards, &c. can willinglie depart this Citie, or from vnder a sanctified Ministery, and betake their soules to an vnpreaching Minister, and such a one as they would scarce put in trust to keepe their sheepe; they carrie a visible signe of the curse of God vpon them; and heere I entitle their names amongst the prophane crue.

A third vse hence teacheth all Parents, as they looke
Vse. 3. to haue the blessings of God on their posterite, to take heed of this sinne, and labour to be religious, and bring vp their children in holy exercises. Therefore *Salomon*
Prou. 22.6. cries out so often to parents: teach thy sonne, instruct thy sonne. Now how can they doe this, which cannot teach themselues? You cannot do greater iniurie to your children, or be greater enemies to them, then to liue prophane liues. Better is the sonne of the veriest begger in your City, being both religious, then the sonne of the wealthiest man in your Citie, being both prophane: for if thou be irreligious, thou hast done as much as lieth in thee to beget an helhound, and it must be a supernaturall worke of God to alter the nature of the same.

To you godly parents that loue religion, and hate prophanenes. Art a rich man, and traineſt vp thy sonne in religion? Bee of comfort, whilest thou liuest, thou shalt haue ioy, and when thou diest, thou shalt leaue

them

them to one, that is like long to enioy them. Art a poore man, art religious, fearing God, and walking sincerely and vprightlie in thy calling; hast manie children, and nothing to leaue them? Be of good comfort, thou shalt leaue them the blessing of God. I knowe it is hard for manie to beleeue this, but the holie Ghost hath spoken it, and left it for vs to beleeue. Againe, to thee that hast gotten great store of golde, goods, lands, liuings. Art a prophane man? thou maiest liue with sorrow enough, and die thou shalt with a wofull heart. Doest thinke those goods and riches thou hast scraped together, with vexing the bodie, and venturing the soule to the Diuell, shall long be enioyed? When was there euer any rich man, or where is any that can come out and say, he euer saw the fourth generation of a prophane man prosper? No, no, the Lord will curse them, and blow vpon them, they shall not prosper. It is religion must bring the blessing of God vpon them, and their posteritie. Psalm. 128. 3.4.

Againe, you that are children, pray, pray daily to the Lord to worke religious hearts in your Parents; and reioice and be glad to see your fathers giue thanks before meales, and downe vpon their knees to prayer, before they goe to their beds; for this will turne to blessings vpon you, if you be carefull to followe their steppes; and though thy father die a begger, yet assure thy selfe, he shall leaue thee the blessing of the Lord. *I haue beene young* (saith *Dauid*) *and now am old, yet saw I neuer the righteous forsaken, nor his seede begging their bread*; not meaning that it was impossible that a righteous mans child should goe a begging; but that it is a thing that is verie rare, and that hee was now foure-score yeeres of age, Psal. 37. 25.

yet hee did neuer in all his life see it. and so haue manie men liued till they haue beene of great yeares, yet haue they seldome or not at all, seene anie such thing come to passe.

Lastly, to such others as know they shall haue great possessions left them by prophane Parents, and such as preferre their Treasure, their pleasure, and Earthlie things, before any Spirituall duties to God: as experience in many, you shall neuer see them carefull to giue thankes at their meales, neuer are vpon their knees in prayer in their families; but are swearers, prophaners of the Lords Sabbath, vsurers, drunkards; and let them tremble to be heires to such wretches: For if it please not God to worke supernaturallie on thee, thou maiest not onely curse the day that euer thou wast begotten of them; but God shortly will sweepe either thee or thine away with the beesome of his wrath. And once againe, I exhort all you that be Parents, labout to be religious, and to bring vp your children in godly education; else you may feare that your bones shall not bee so soone rotten, as the Lord will rot and roote out your posteritie and name from vnder heauen.

Text. v. 17. *For ye know, how that afterward also when he would haue inherited the blessing, he was reiected.* And now come wee to the third point, which is, to the punishment: which as you heard, is threefold. The first is, a certaine griefe and shame that he had left and solde his birth-right away. Secondly, how he would faine haue had it againe, shewing outward signes of Repentance, and labours to recouer it, but all in vaine. The third is, that hauing wilfullie lost the time of grace, he procured a perpetuall denyall of mercie. For the first, Esau hauing

hauing thought hee had made a good exchange with his brother, yet at length comes to see the losse, and it shames him and wounds him in his conscience, that for so base a price he had parted with his birthright; but all too late.

Where we may obserue, howsoeuer prophane men doe mussle vp their consciences, and take it a good exchange to part lightlie away with spirituall blessings for temporall pleasures, yet a day will come they shall see their losse, and it shall vexe and torment them in their consciences, they had no better grace but to part with them at so low a rate. As example of this castaway, who at the first comming from his hunting, and hauing sold his brother his birthright (yea, partly in contempt,) it is said he rose merilie, as one that had thought hee had made a good exchange: but afterwards when hee perceiued his losse in comming to his father in hope of a blessing, and that his father told him he had blessed *Iacob*, and hee must bee blessed: then hee cries out, Oh blesse mee also father, blesse mee; as if hee should haue said, I hope his subtiltie shall not disinherit me. Alas, I had but a messe of pottage in my neede, and must I lose birthright, and blessing, and all? Thus this wofull wretch comes to see his losse; which before he made so light account of. Now his conscience wounds him: Now the curse of God pulles away the scale of his conscience, and hee sees his follie. The like example we haue of *Balaam*, who though hee had liued a couetous wretch, and had lightly regarded the way of righteousnes, yet in the end he wisheth to die the death of the righteous: Euen so many at this day, they spend their time in the vanitie of the world, contemning the

Doct.6.

Gen.25.34

Gen 27.34.

Numb.23. 10.

call and offer of the Lord: neglecting and despising many holy meetings, many sermons, many sacraments, for to gaine a little pleasure, ease and profit, accounting such but fooles that run to Sermons. But let such know, the Lord will vncrust that conscience of theirs; and then they shall curse their pleasures, their profits, their walking in the fields, that were meanes to draw them away from our assemblies in the congregation; then will they be ready to curse themselues they had no better grace, they could not see their follies; but to preferre their couetousnesse, drunkennesse, whoredome, vsurie, pastimes, plaies, &c. before the heauenly way of saluation. *Iudas* thought he had sped wel whē he had gotten thirtie pence for a kisse: but when hee came to see that he had sold his saluation for mony, he was so wounded in his conscience, that hee could not rest till hee had bought a halter and hanged himselfe. And so will bee the state of all prophane men; when the crust of their conscience is remooued, and they able to see their woefull change, they shall find as the holy Ghost saith in the case of adulterers; he shall find a wound in his soule, that (without repentance) shall neuer be put out.

Matth. 26. 15.

Mat. 27. 3. 4. 5.

Prou. 6. 33.

Reas. 1. The reasons hereof are: First, because the noblest parts of their soules are drowned, their iudgements, their minds, their willes and affections; all which time their conscience lies a sleepe. But when God either by his word or iudgements awakes them, their conscience starts vp, and flies in their faces, and they say to their sinne, as *Ahab* said to *Eliah*: *Hast thou found me O thou mine enemie?* And so how euer men can so lightly sell away Gods blessings at so base a rate, yet the sinne of prophanenesse will find them out in the end.

1. King. 21. 20.

A second reason hereof is, because hereby God will haue thē to iustifie him in his iudgements, and say with *Adonibezek*, that God hath iustly rewarded thē for their prophanenesse. And how doth this daily fall out in many, who in time of Gods hand on them, crie out vpon the losse of time, that they had no better grace then to sell away their soules for pleasure, idlenesse, pastime and vanitie? Yea, is it not the crie of all condemned persons vpon the gallowes, to crie out of their graceles prophaning the Lords Sabbath? Thus will the Lord be iust when he speakes, and pure when he iudgeth. So that how euer prophane men flatter thēselues in their owne eyes, yea, and pleade for their sinne; yet as the holy Ghost saith, their iniquitie wil find them out. And though they thinke that monie well gained, and that time well spent, that is gotten with the losse of godly exercises, yet shall they come one day to iustifie the Lord, when their prophanenesse shall find them out. Let vs come to the vses to be made hence. Reas. 2. Iudg. 1. 7. Psalm. 51. 4. Psalm. 36. 2.

And first, it serues for a terror to those that doe burie their soules in the things of this life, as it is to be feared too many doe in this Citie, who like *Esau*, yea worse than *Esau*, sell away in contempt many godly exercises on this day, at a lower and baser rate than he solde his birth-right: he had some thing, but they nothing but a little pleasure, that God knoweth soone vanisheth away. *Iudas* solde his Maister for thirtie pence; but there are many thirties in this Citie, that will sell thirtie Sermons for lesse than thirtie pence. Let vs come to a more neare examination of our selues, and trie how guiltie wee are herein. And this will appeare more plaine, by setting down such things as laide open *Esaus* Vse. 1.

contempt

contempt of his birthright. The first was his willingneſſe to part from it, and to bee without it; hee neuer ſtood long debating the matter with his brother; but well content to depart with it. And ſo at this day amongſt vs, how many are they that willingly & cheerefully can be content to be without the preaching of the word, and ſhroud themſelues where it is wanting! how it ſtands with you, be Iudge your ſelues. But I know, in diuers places of the Countrie, many of our Gentlemen can well bee content to put vp with quarter ſermons, yea, to ſtarue their ſoules, and commit the keeping of them to thoſe who be more fitter for a beetle and a wedge, then for any office in the Miniſterie: yea further, they thinke too great a paines, and too much toile to ride but two miles on the Lords day for the food of their ſoules, when the ſame men cānot be content, vnleſſe they haue two or three meales the ſame day for the pampering of their bodies: let ſuch know, herein he ſhewes himſelfe a prophane man.

2 The ſecond thing *Eſau* ſhewed his contempt in, was, his parting with it at ſo baſe a price. For was it euer read of any y^t ſold ſuch a pretious treaſure at ſo low a rate? which was (as before you haue heard) the inheritance of his father *Iſaac*, and grandfather *Abraham*, yea, the godly & faithfull promiſes of God, & chiefly the kingdome of heauen, and all for a meſſe of pottage. We do greatly wonder at this, and no maruell. Yet there are amongſt vs that ſell away the couenant and promiſes made to them in Ieſus Chriſt, at a leſſe rate then a meſſe of pottage; which they doe account a trifle. And what canſt thou make of thy pleaſure, paſtime, walking in the fields, idleneſſe, ſleeping? and I tell thee they are

farre

farre worſe then pottage, in reſpect of heauenly things. Is not this a wonderfull thing, that men created after the image of God, and ſpeciallie to aduance his honor, ſhould no more eſteeme of the precious pearles offered to them out of the Goſpell, then ſwine doe of Iewells? like the Gadarens, that eſteeme more of their Pigges, then Preaching: And like little children, that eſteeme more their rattles and babies, then they doe a bagge of Golde. As euen experience ſhewes in manie in this your Citie, that can walke in the ſtreetes, and by the Church-doores, and ſee the Preacher in the Pulpit; yet in contempt can paſſe by, preferring ſome worldly matters before the pearle of the Goſpell.

It may be ſome may obiect, and ſay: If they doe, they be honeſt men, they goe (I warrant you,) about no vnhoneſt action. To which, I anſwere: Say they be ſo, and ſay they doe not: So I may ſay, that *Eſaus* eating of his pottage, was in it ſelfe no vnhoneſt or vnlawfull acte: yet if with *Eſau*, they doe in their hearts preferre their walking or their buſines, before theſe holie meetings; it argues their contempt to Gods ordinance, and ſpots them with prophaneneſſe. *Obiect.* *Anſw.*

The third thing, wherein hee ſhewed his contempt, was the addition he made in parting with it, which was, that vpon the demand of *Iacob* his brother to him for it: Why, ſayes he; Loe, I am almoſt dead, what is then this birth-right to mee? How like to this in effect, are the ſpeeches of many of our ſwaggerers at this day? Come, (ſay they) let vs bee merrie, whileſt wee may. Sorrow, hang ſorrow, when wee bee dead, all the world is dead with vs. Another ſort, in ſeeing Chriſtians out of an honeſt heart, goe to the Church to heare the word, 3

which is the foode of their soules, let them take their Sermons to themselues, and the diuell giue them good of them, for I will haue my pleasure in despight of their hearts, and I will take the time whilest I may. But God will one day waken the consciences of such prophane men, and it will wound and grieue them at their hearts, that they had no better grace, but to sell away their birth-right.

Vse. 2. A second vse hereof, serues for an admonition to you all, to take heede you harbour not this sinne, lest you come to see it with griefe and shame, when it is too late. To thee then, that art priuie to thine heart, thou preferrest this day the selling of thy worldlie commodities in thy shop, or the working secretlie in thine house (as too manie of you doe) of thy Trade and occupation, before the holie assemblies; I tell thee, accursed is that gaine so gotten. Take heed of three dangerous enemies, to draw thee to prophanenesse. The first is carnall reason, which will labour to withdraw thee from loue and delight in religion; putting into thy minde, that as there is nothing gotten by beeing religious; so there is much danger gotten by beeing too forward. The second is the world, which will labour to perswade thee from being too precise and forward in running to Sermons; for it will hinder thee of much pleasure and profit, that otherwise thou mightest haue; yea, and if thou looke not to it in time, it will bring thee to beggerie: And that it is the propertie of an Infidell not to prouide for wife and children. This is a dangerous enemie, and doth preuaile with manie.

1.

2.

The third enemie is irreligious friends, the neerer the worse. A religious young man cannot haue a greater

3.

enemie

enemie to draw him to prophaneneſſe, then an irreligious Father, or mother, or brother, or ſiſter: A religious husband cannot haue a more peſtilent enemie to coole his zeale and loue to religion, then an irreligious wife. Set downe this for a certaintie, you that bee religious, that your greateſt enemies ſhall be thoſe of your owne houſe that be irreligious.

A third vſe heereof is, to encourage vs all to goe on boldlie in our profeſſion, notwithſtanding the ſcoffes and taunts wee ſhall haue of prophane men. Oh let them alone, this is their time: for howſoeuer now they doe laugh at vs, to ſee vs to looſe ſo much pleaſure and profit, as they thinke we might get; yet a day will come, the Lord himſelfe will laugh at them, to ſee their follie. To thee that ſcorneſt and mockeſt at ſuch as ſerue the Lorde in ſinceritie of heart; If a man ſhould call thee villaine and foole, thou wouldeſt bee angrie: but the holy man *Iob* ſayes thou art ſo: and all ſuch as thou art. Of all the markes of a caſt-away, one of them is to bee tainted with the ſinne of ſcorning at a godlie man, for his ſeruice to God. It was the marke that *Iſmael* was branded withall, and ſent him to Hell, becauſe hee was a mocker of *Iſaac*. I tell thee, God accounts he hath no greater enemies then ſuch. As example of the meſſengers that came from *Ahaziah*, who in mocking ſort flouted the Prophet: calling him in ſcorne, Man of God; but were puniſhed with fire from heauen. The like wee reade of 42. Children, that were deuoured of two beares, for mocking *Eliſha*, the Lords Prophet. But hearken thou what the Lord ſaith, which is, *That he will whet his glittering ſword, and his hand ſhall take hold on iudgement, and execute vengeance on his enemies, and will*

Vſe.3.

Prou 1. 24.

Iob.30.8.

Gen.21.9.

2.King.9. 10. 11. 12.

Deut.32.4

reward them that hate me. Amongst which enemies, in one of the chiefest number he accounts a scorner.

Text. *He was reiected, for he found no place, &c.* Now followes the second degree of his punishment; which is, how hee labours to obtaine it againe; yea, he goes so farre, that hee weepes for the losse of it, yet all in vaine.

Doct. Whence we are to obserue for our instruction, that manie a ciuill man may goe verie farre in outward signes and shew of repentance, yet liued hated of God. This lesson is well to be marked of vs, because there be many at this day which liue amongst vs, who if they can performe any outward shewe of repentance, as to sigh, or groane, and speciallie to shead teares; doe thinke they haue waded farre in repentance. But wee must learne that it is not outward shewes will serue; for reprobates may go farre in shewes of saluation, yet shal come short and neuer obtaine it. Consider of *Esau*, in seeking the blessing: he went to his Father, he fell vpon his knees, hee cried out for very griefe, hee was ashamed hee had so lightly, and at such a rate passed away his birth right; hee wept, hee shead teares. Who would haue thought but this repentance had bene sound? Did either *Marie*, or *Peter*, or the Theefe in outward shewe goe anie further, or much beyond him? Yet theirs was true repentance, and accepted of God; but his was counterfet, and hee, and it, both reiected. Example we haue of *Orpah*, the sister of *Ruth*: how she went farre in shew, she leaues her countrey, she trauels along, she weepes as well as *Ruth*, yet in the ende a fewe words and reasons perswade her to turne backe: So there are manie can make a faire shewe in matters of Faith and repentance, but either carnall reasons, or irreligious friends,

Gen. 27. 34. 38.

Ruth. 1. 9. 14

or

or one thing or other drawes them quite away. This appeares in that vnpardonable sinne, where is shewed, Heb.6.4. how, first, they may be illightned with vs, indued with knowledge and vnderstanding of the word that hath bene preached vnto them. Secondly, they may taste of the heauenly gift; that is, they may gladly receiue Luk.8.13. the word, and reioyce in it; as our Sauiour describes in the parable of the seed cast into stony ground. Thirdly, they may be partakers of the holy Ghost, that is, of diuers graces of the Spirit, as namely, lightned with knowledge, and ioy in their vnderstanding, as also of gifts of preaching, of tongues, and the like. 3 The sin against the holy Ghost

Fourthly, they may taste of the good word of God, that is, they may not only know God by the law, which is fearefull to the sinner: but by a more sweet vnderstanding of the Gospell, which saith, Come vnto mee all yee that trauell and be heauie laden, so calling it the good word of God, as that glad tidings of saluation.

Fiftly, they may taste of the powers of the world to come, that is, they may know and confesse that the end of the Gospell is eternall life to all that faithfully beleeue and liue in it. Thus may wee see how farre such a one as may commit the sinne against the holy Ghost may goe and make shew in the way of saluation. Another example wee haue in *Herod*, who is said to heare *Iohn Baptist*; yea farther, he heard him gladly, yea hee did reuerence him: yea, which is more, hee reformed many things by his preaching to him that before were amisse; yet cast away and forsaken of God. So a verie castaway may goe farre in many things. As first in his calling, he may heare the word, he may vnderstand it, assent to it, ioy in it, practise some duties commaund ed

Mark.6.20.

by it, yet to be but a fauour of death vnto death to him.

2 Secondly, hee may goe farre in faith, he may beleeue the word, beleeue the promises of the Gospell, beleeue Christ died for sinners, yea and hope he is one of them

3 that Christ died for; yet profit him nothing. Thirdly, he may goe farre in repentance: for he may confesse his sinnes, he may feele prickes in his conscience, hee may haue a sorrow in his heart for them, he may weepe and shed teares for them, yea, hee may promise to amend, yea, make some satisfaction for wrongs done; yet be

4 farre from saluation. Fourthly, he may goe farre in outward shew of an holy life; he may be a iust dealer, an ordinarie goer to the Church, a good pay-maister, a releeuer of the poore, a bountifull housekeeper: yet in the end for all these you may goe to hell.

Reason. A reason of this doctrine, that hypocrites can goe so farre in these, is, because it pleaseth him verie well to make a faire shew, for that vsually they be grounded vpon worldly causes, that likes him well; as praise of men, or pleasure, or profit and gaine: and the diuell will be readie to flatter him, perswading him he must needes be saued: for that there be many that hope of saluation that come short of his estate.

Vse 3. Now let vs see what vse we are to make of this duty. And first, it teacheth vs not to content our selues with outward shewes, nor inward motions, vnlesse they proceed from the spirit of sanctification. And that this may be the more profitable to vs, I will handle two

1 things: The first, to set some differences betweene such as may haue the foure former gifts, yet not be sanctifi-

2 ed vnto them. Secondly, to set downe foure sanctified graces, which no reprobate can attaine vnto. For the

first:

first: 1. You haue heard how he may be called, and what therein he may performe: but here he failes, he cannot yeeld willing obedience to all the commandements of God, his calling is not effectuall to worke in loue to all, an obedience to all; he will dispence with some. 1

Secondly, you heard how farre he may goe in faith: But the elect goe not only so far, but they goe further, which he wanteth, and that is, an assured perswasion in his heart, that the promises of the Gospell, specially doe belong to him; and that Christ died for him; and he applies him, with all the benefits of his passion to him, and to his saluation. This is not tasting of Christ and his merits, but it is feeding on them, and so are nourished to saluation. 2

Thirdly, you heard how farre they may goe in repentance: but they want the pith and the marrowe of true repentance, and they faile, speciallie in three things. 3

The first is, in the ground of true repentance. The reprobate, hee euer lookes vpon the shame and punishment his sinne will bring him vnto: but the Elect, hee lookes euer to the losse of Gods fauour & loue towards him: The one lookes vpon himselfe distressed, the other looketh on God offended. 1

The second is, they faile in the purpose. For the purpose and promise of amendment of the Hypocrite, is but in his tongue, by which hee will promise much: As the Prophet saith; *You saied, you would not transgresse, but yet you offer to your Idols, and grieue me with your sinnes.* And the like the Prophet *Dauid* saith of the Israelites in the Psalmes; *When hee slew them, they sought him, &c.* But it 2 Psalm. 78. 34 Vers. 36.

it followes presently: *But they flattered him with their mouth, and dissembled with him with their tongue.* But the purpose of the other is not so much in his tongue, as in his heart, hee doth carrie an vnfained purpose in his heart to amend, and hee doth endeuour in his life, neuer fall into the like sinnes, which before hee did liue in.

3 The third is, they faile in the time. The time of an hypocrites is for a fit, like a morning deaw. For when God remooues his punishment from them, they presently remooue their repentance from him: but the time of the other is daily and continueth: yea euery day, they make it a day of repentance: And as they doe renew their sinnes, so doe they renew their repentance.

4 Fourthly, you heard how farre the hypocrite might goe in outward shew of sanctitie and holinesse of life: But the elect contents not himselfe with outward shewes to men, but labours and striues, that his secret actions may be aswell approoued vnto God, as his outward actions with men. And thereupon is as fearefull to commit sinne in secret as openly; yea, as fearefull to commit sinne in his secret closet, as in the open market place.

Now followes the second thing, viz. To set you downe foure principall sanctified graces, by the which euery one of vs may iudge of his estate to saluation.

1 The first is, hee will suffer no sinne to raigne, and to domineere in him, that is, he will not liue with delight and willing consent in any one sinne whatsoeuer, be it neuer so pleasurable or profitable to him. And this is commonly in euery man that is not regenerate. They haue

haue the seed of Gods Spirit in them, therefore they can commit no such sinne. They may sinne of ignorance, yea, of knowledge, and of presumption, but yet it shall haue no dominion ouer them, they lie not in it, or delight in it, but trauell, & take no rest, till they be at peace with God in their hearts by prayer, and doe not giue ouer, till they feele assurance of pardon.

The second is, an holie combat and fight: for the Elect are partly fleth, and partly Spirit, and these two are as opposite as light and darknesse; still striuing and fighting in the regenerate, to get the victorie. I grant there is a kind of strife and combat in the vnregenerate man, but that is betweene the heart and conscience, vpon the committing some grosse sinne: but the other is betweene the minde and the minde, the will and the will, the affection and the affections, the regenerate part, against the vnregenerate part, and this daylie vpon the temptation of anie sinne. And this is perceiued by their carriage, both before the sinne, in the temptation of it, in the act of sinning, and after the sinne committed. Before the sinne haled and pulled to it, their will partly vnwilling, and partly willing; the minde partly set on it, and partly set against it; the affections partly liking of it, and partly hating it. Now if the vnregenerate part get the victory, and they fall into the act of sinning, they finde a terror and feare, and a very vnwillingnes in it. So the act being committed (as you heard before) they hasten out of it, hee gets him into one corner or other, hee cries, he weepes, he sighes, he grones, that hee hath offended so louing a Father, entreating God that he will aide him by his Spirit, so as hee neuer fall into the like againe.

The third is, that vpon any correcting hand of God vpon them, and euen then when hee punisheth sore, whereby he seemes to frowne vpon them, they can run to him in prayer, and make their mone to him: as example of *Dauid*, who cryes out, O Lord rebuke me not in thine anger, neither chasten mee in thy displeasure: Though the Lord seeme to bee angrie by afflicting of them, yet they runne to him as to a Father. It grieues them to see their Father displeased: beeing like to a louing sonne, who grieues to see his Father angrie: yea, euery wrinkle in his Fathers browe makes him to feare; yet so, as that that it is grounded on loue, and therefore runnes vpon his knees to him for pardon. So is it with Gods children, though their Father chastise them with heaute and bitter afflictions, yet they run to their Father with this perswasion, that though they haue failed in the dutie of a Sonne, yet he cannot faile in the affection of a Father. Contrarie to this, the hypocrite vnd vnregenerat man, vnder Gods heauie hand vpon him, or his wife, children, goods, &c. he runnes from God, fleeing from him as from a Tyrant, and betakes him to his money, friends, sports, and merry companions; yea, to witches, coniurers, wizards, or any vnlawfull course, if they haue hope of relieue.

Psalm. 6. 1.

4 The fourth, is a ioy and delight to meete the Lorde in those places, and by those meanes hee doth vsuallie meete his in. It is true, Gods presence is in all places, but yet hee is said to be more ordinarie present in those places where his word is preached, where there are holy and religious exercises, of prayer, meditations, conference of Scripture, singing of Psalmes, or the like. Indeede, Hypocrites will come to Church, but it is not

with

with ioy, and with delight, it is not of conscience to meete the Lorde, to hearken what hee saith vnto them, and to put it in practise in their liues: but rather some worldly busines driues them, or for custome, or neighborhood, or to auoid the name of a Papist.

A second vse hereof, serues for the reproofe of two sorts of Hypocrites, and first;

Those who take themselues good Christians, and in good state, if they liue a ciuill life, especially, if they can make a faire shewe of loning religion, and can talke of it, though their conscience accuse them of some sinne they doe liue in, and they can say to themselues, as *Lot* said by Zoar, Oh, is it not a little one. But hearken to me, thou that thinkest it a small matter to liue in one: I tell thee, liue & die impenitent in that one, and it will be thy destruction. Did not *Herod* make outward shew of many things? yet because he would not leaue that one sinne of incest, God cast him off, and reiected him. I tell thee, one hole in a shippe, will in a short time sinke the whole ship. Tell me, thou that with thy outward holines liuest an vsurer, a drunkard, a careless wretch; darest drinke but one dram of poison? so one raging sinne will bring thee to hell. 2 Gen. 19.

The second sort are those, who hauing sinned, and liue in some raging sinne, yet if they can now and then thrust out a few teares, think it good repentance, & haue repented in an high degree. But alas, they bee much deceiued, for their teares bee but hypocriticall. And that appeares, in that either they bee shed in aduentitie, as were *Saul*, *Iudas*, *Esaw*; or else in the congregation at the sermons, as hypocrites doe, but in their closets or in secret, they cannot shed one teare. I tell thee, deceiue 1

not thy selfe, for teares be no more signes of true repentance then are words.

Text. *He was reiected.* Now followes the third degree of his punishment, which is, that hauing set the time of mercie so light, hee is now denied, though hee vseth meanes to obtaine it. The date is out, the glasse is runne, therefore no meanes will preuaile.

Doct. 8. Whence wee doe learne, that such as by their prophanenesse doe wilfullie refuse the offer of Gods mercie, and doe preferre their pleasures and profits before it, may run so farre, that all the meanes they can vse shall neuer obtaine mercie at the hands of God. I say, as there is a time in which the Lord will wooe vs, yea, hee Hosea. 6. 4. sends his Ministers to intreate vs: yea, hee will chide and expostulate the matter with vs, why wee will not accept of his mercie: so there is, and will be a time, that after the refusing of grace, and contemning of mercie offered, the Lord will shut vp and bolt vp the gate of mercie, so as hee will not be entreated at our hands any more. This is prooued to vs by the Prophet *Dauid*, in Psal. 95. 7. 8. one of the Psalmes, where hee exhorts the people, that they will take and accept, of the time the Lorde offers them, lest it come to passe by their contempt, and refusing the time of grace, the Lord cast them off, and reiect them. I denie not, but that in respect of vs, til God haue manifested his will, there is hope; but in respect of Gods secret Decree, the time of Gods mercie may bee out, euen during this life: therefore when mercie is offered, wee must take heeed wee wilfullie contemne it not, lest wee prouoke the Lord to be gone, and vtterly reiect vs. One of the fearefullest signes of a cast-away is, to delay and put off the Lordes gratious offer of mercie, as wee

reade

reade of *Pharaoh*, who when *Moses* offered himself to pray to the Lord for him, he put it off till the next morrow; so hee that hath the graces and mercies of God offered to him to day, and puts them off from his youth to his age, and from his old daies to his death-bed, may iustly feare an vtter reiection, euen then when he hopes of most comfort. For the further pressing this doctrine on our consciences, let vs obserue some places of Scripture. And first, let vs see what the Lord saith to such as despise Wisedomes call, being of three sorts: The first, that like fooles content themselues with ignorance. The second, that scoffe at the Lords offer by his seruants. The third, which are carried away by their owne lusts. *Because I haue called, and yee refused, I haue stretched out mine hand, and none would regard. And then shall they call vpon me, but I will not answere: they shall seeke me earelie, but they shall not find me.* Noting, that as they refused the time in which he called, so they should call in hope of mercie, but they should not obtaine. The like we reade, how the Prophet *Esay*, calling Ierusalem to repentance, in sackcloth and ashes for their sins, she fell to sporting and feasting, despising the Lords message and offer of grace by his Prophet: what came of it? you may reade presently that their contempt comming to the Lords eares, he answeres: *Surely, this iniquitie shall not be purged from you till yee die, saith the Lord of hosts.* Giuing them to vnderstand, that seeing they set so light by the admonitions of the Prophet, there should bee left them no time to repent in, till hee had destroied them. But of all the places of Scripture for this purpose, let vs see what the Lord saies to Ierusalem by his Prophet *Ezechiel*: *Because, saith he, I would*

Exod. 8. 9. 10.

1 2 3

Prou. 1. 24. 1

Verse. 28. 2

Esay. 22. 12. 2

13. 1

Vers. 14. 14

haue purged thee, and thou wast not purged; Thou shalt not be purged, till I haue caused my wrath to light vpon thee. Marke this place well, which may terrifie our hearts, if we carrie not the hearts of Tigres. In which the Lord testifies not onely to them, but to vs, That when by al kind meanes and louing allurements he offers his fauour, and wee obstinately refuse: let vs bee sure of it, when wee would haue mercie and fauour from him, though we begge it, crie, houle, he will denie it vs. Oh that the lamentable spectacles of some might bee warnings to vs, who in their life time haue heard the Lord by his Ministers call to them, and entreated them to leaue their sinnes, chidden them, threatned them, but all in vaine, they haue stopped their eares, and hardned their hearts. But being come to their bed of death, and the time come they must depart this life (I feare to a worse) they haue cried, houled, yea, knocked and beaten their heads to the bedposts, my self being witnesse: yet could not shew any signe of receiuing one drop of comfort from the Lord. And hauing bene exhorted to pray and call on the Lord for mercie, could not say so much, as, The Lord haue mercie vpon me. And what know wee, what our estate shall be, if wee weare out the time of mercie? There is a time set vs, in which we may repent, but being despised and outrunne, there is after no houre to obtaine mercie. And the reasons hereof are specially three.

Reas. 1. The first taken from God, who because it proceedes from his loue to offer mercie, it must needes stand with his iustice, to punish the wilfull contempt of it with a perpetuall deniall of mercie.

Reas. 2. The second from Sathan, who by contemning and neglecting

neglecting the Lords gracious offer of mercie, gets great aduantage of vs; and hereby makes a way for such sinnes, as hardly in time we can repent vs of.

The third is from the nature of this sinne, which hatcheth three horrible sinnes: for delay breeds custome; custome breeds securitie; and securitie breeds impenitencie. A drunkard we see is more easily reclaimed from it at the first, then when he hath gotten a custome of it. And hence is it, the Lord by his Prophet doth note it a thing impossible, in respect of humane power, to leaue those sinnes which are customablie committed, saying, *Can the Blackmoore change his skinne, or the Leopard his spots? then may ye also doe good that are accustomed to doe euill.* Oh beloued, let vs take heed of despising the Lords louing and kind offer of mercie, lest he be angrie, and so we doe perish in his wrath. *Reas. 3.* Ier. 13. 23. Psalm. 2. 12.

Now let vs come to the vses of this doctrine. You cannot deny, but the Lord hath long time offered conditions of peace: And that he hath sent vs his seruants early and late to call vs, to entreate vs to be reconciled to him: hee hath stood long at the doore knocking to be let in. But what of all this? hath not custome of sin bred securitie, and securitie impenitencie? so that it is to be feared the date of Gods mercy is neere at an end. How shall wee trie this? Looke in the course of the Scriptures, and you shall find it so, when the Lord hath long continued the meanes of saluation, and the people little or nothing profit by it. And how may this terrifie vs, who haue enioyed his word in peace at hand now these 50. yeeres? and who sees not the little or no profit is come thereof? And that this is so, wil appeare, if we examine it by these two things that will follow, *Vse. 1.*

where

where the people doe profit, by the meanes, that is, knowledge and reformation of life.

And firſt, as touching knowledge: Come to many in this Citie, who haue liued ſome 20. ſome 30. ſome theſe 40. yeeres, yet are very ignorant, euen in the principles of religion. You can ſay (it may bee) God made you, Chriſt redeemed you, &c. But to what end did God make you, or Chriſt redeeme you, you know not; but there are many as blind as beetles. And as this is too true in your Citie, ſo is it moſt lamentable in the Country; where you ſhal haue in many places, not one of twentie to yeeld a good reaſon why they ſhall not be damned; yea, they know no more the right way to ſaluation, nor how they muſt be ſaued (if euer they be ſaued) then the verieſt idiot that euer was borne. And to ſay the truth, how can they, when they are content to be led to hell as a man leades a dog in a ſtring, according to the ſaying of our Sauiour Chriſt, *If the blind lead the blind, they ſhall both fall into the ditch?*

So for the ſecond point, which is reformation of life: I pray you rouſe vp your hearts, and examine your liues, what reformation there hath bene ſithence this laſt extremitie of froſts, the like I thinke was neuer heard of: hath any of you left your pride, your drunkenneſſe, your whoredome, your vſurie, your briberie? and God be witneſſe betweene you, and your hearts of this. And thinke you the Lord will continue wooing and entreating vs ſtill? No, no; If his word can doe little good amongſt vs, how can his iudgements profit vs? The Lord in minding to ouerthrow a people, doth commonly ſend before him three arrowes of deſtruction, famine, plague, and the ſword: of two of them our land

land hath of late had her part: And that wee charge not God fooliſhly, if wee marke it, we ſhall finde our land polluted in a high degree with the ſame ſinnes, for which the Lorde hath puniſhed both Iſrael and Iuda, with the former puniſhments. And firſt for famine, we finde the ſinnes that did bring it, were ſpecially theſe three. *Famine.*

The firſt, raſh ſwearing, and breaking of their oaths. Now if we take a generall ſurvey of our ſtate, wee ſhall finde that becauſe of oathes our land ſhall mourne; for the Name of God in no age was ſo blaſphemed, either in Iſrael or Iuda, as it is in this ſinfull land. Wee finde that manie times, they would rent their garments, in hearing the Name of God blaſphemed, which if wee ſhould doe to heare the Lords name ſo rent and torne, in the mouthes of prophane men, in ſhops, Ale-houſes, Tauerns, Markets, Faires, we ſhould never haue whole cloathes on our backes. 1 2.Sam.21. Ier.23.10.

The ſecond ſinne brought Famine, was oppreſſion of the poore. And how guiltie we are herein, the crie of widowes, fatherleſſe, and poore men do teſtifie; yea, if theſe ſhould hold their peace, the very ſenceleſſe creatures witneſſe it: againſt whom, timber, ſtones, lands, bands, money, doe crie apace for vengeance from God. 2 Amos.2.4. 5.11. 3

The third ſinne, is abuſe of the good creatures God hath ordained for our nouriſhment, by Drunkenneſſe, Gluttonie, &c. Yea, how rageth the ſinne of drunkenneſſe in this Citie, your owne conſciences bee iudge. How manie wretched men powre the good creatures of God downe their throates into their bellies, as a man ſhould powre it into a tunne, & that vpon their knees, (as it were) asking Gods curſe vpon them for the ſame:

And let vs proceed to the next punishment, namely,
2 the plague, which you know in this Citie the Lord hath
Plague. of late visited you withall; and in verie short space,
tooke away to the number of forty thousand: But what
profit hath followed hereof amongst you? a man can-
not perceiue anie sinne reformed. Would you know
the vsuall sinnes procure this? they are specially foure:
1 The first is whordome and adulterie, of which this Ci-
tie is horriblie infected; and for which it is no mar-
uell though the Lord continue his striking hand among
you.

The second is, secrecie of sinne, some defending sin,
2 some outfacing sinne, some pleading for sinne, some
buying sinne, some selling sinne. Oh Lord, who sees
not our land besotted in this! for what small consci-
ence is made of anie sinne that may bee kept from the
eyes of men, hauing no respect to the eyes of God?

The third is securitie in sinne. And this cannot bee
3 denyed amongst vs, as appeares by our groping after
our sinnes (with the Sodomites) euen then when Gods
hand is vpon vs.

The fourth is, vnworthie comming to the Lordes
4 Table, a sinne common amongst vs, and no sinne lesse
1. Cor. 11. 30. accounted of. For come to manie on their deathbeds,
you shall heare them to confesse they haue bene drun-
kards, whore-mongers, vsurers, couetous, enuious, &c.
but you shall neuer heare them confesse their vnworthy
comming to the Lords Table: And yet this sinne hath
brought Gods hand on them aboue the rest.

Sword. And for the third punishment, *viz.* the sword: a pu-
nishment long threatned to vs: and of which, long si-
thence wee had tasted of, had not the Lord in mercie

kept

kept vs from it: which is strange, considering our land swarmes with those sinnes, that doe daily whette the Lords glistering sword to strike vs: And they are specially three. Deut. 32. 41

1 The first is, pride in Apparell, which the Prophet *Esay* told the Iewes, would bring the sword vpon them. Which sinne, who sees not, that euen this Citie is so infected withall, that were not the Lord patient, it could not choose, but haue brought the sword long ere this day. The heads and backes of Women, who are as proud as their husbands are couetous, crie to the Lord for reuenge. Esa. 3. 16. 25.

2 The second is hollow-hearted repentance. For which sinne the Prophet *Hosea* tells Israel: Because in their shewe of repentance, they cried not to the Lorde in their hearts, when they houled on their beds, they should fall by the sword. And how hollow-hearted our repentance hath beene, appeares plainely by the want of the reforming of our grosse sinnes, that ouerspread the land. Hos. 7. 14. 16.

3 The third is, the contempt of Gods Ministers, as appeares in the second booke of the Chronicles, where the Lord tells Ierusalem: *Because she did mocke his Messengers, and despise their admonitions, and withall, misused them, he would bring the sword of the Chaldeans vpon them, and would spare neither young man, nor virgin, ancient nor olde.* God gaue all to the sword. And how can we looke God should keepe the sword away, when his seruants are thus hardly intreated? Nay, I appeale to your hearts, if at this day many be not at more quiet, and find more fauour that commit sinne, then those that zealously reproue sinne? Yea, how are these dayes to be 2. Chron. 36. 16. 17.

lamented, when manie vile notorious wretches, and base drunken companions doe abuse the Lords Ministers, I tell you plaine, it is a generall complaint of all the faithfull Ministers in the land, of their disgrace and discouragement they be offered in their Ministerie. If we were many of vs either Lawyers or Physitians, you would honour and reuerence vs: but in that wee bee the Lords Ministers, wee bee hated and abused: Yea, manie account no better of vs, but as their drudges to burie the dead, to christen their children, and to church their wiues, (as they terme it) yea, a rare thing to finde one sound sincere louer of Gods word, and Gods Minister. And further, who liues so quiet, and at ease in the Ministery, as those that lead thousands to hell? Who liues more merryer then hee that hath gotten two or three benefices, and dischargeth none of them? Who liues more in the pleasure of the world, and bee so fatted vp, that their eyes are readie to starte out of their heads, then such as preach by deputies? And yet these carrie the honour and applause of the people, when the faithfull Minister finds course entertainment. And what shall let the Lord to execute vengeance vpon vs? Dan. 34 and to make his Arrowes drunke with our blood? Seest not these things? shame will follow thee. Grieuest thou not at it? woe will ouertake thee. The Lord Iesus open our harts to accept of his offered mercie, & giue vs grace to meet him betimes by repentance, lest his wrath break out on vs like fire, and there be none to quench it.

Vse. 2. A second vse hence we should make, is for reproofe of manie, who poast off the time of the Lords offer, till age, sicknes, death: of these there are specially two sorts.

1. Sort. The first sort, are such as plead the sweete promises of

of the Gospell. *At what time soeuer a sinner doth repent, &c. Come to me all ye that trauaile, and are heauie laden, and I will refresh you.* To the which I answere: It is true and most true. But to whom are these promises made, and to what sinners? They bee made to all repentant sinners, that turne to the Lord with all their hearts. But thou art an vnrepentant wretch, and continuest in thy sinnes: therefore these comfortable promises belong not to thee. And what sinners doth he bid come to him? those that be wearie and heauie laden, that is, whose sinnes pinch and wound them at the heart, and withall desire to be eased of the burden thereof. Therefore take no occasion to presume of the promises of the Gospell, vnlesse thou turne from thy euill waies, and repent of thy sinnes, they belong nothing to thee.

The second sort are such, as doe alleage the example 2. Sect.
of the theefe conuerted at the houre of his death, presuming they shall find the like mercie. To which I answere: this was an extraordinarie example: and the Lord hath set out but one, and yet one: But one, that no man must presume by this example: For what mad man will spurre his horse till hee speake, because *Balaam* did so? And moreouer, That no man should dispaire, but to know, God is able to call at the last houre. And by this he did declare the riches of his mercy to al such as haue grace to turne vnto him. Where contrarie we see many thousands of those who hauing deferred their repentance, haue bin taken away in their sinnes, and died impenitent. To thee then that are priuie thou hast had many calles, many offers of grace, yea, & hast seene vs spend our wits, our strength, yea our selues for thy good. What dwell

hath bewitched thee to post off all, and willingly cast away thy soule? What a shame is it, that the children of this world are wiser in their kind then the children of light? The traueller will take his time in his iourny, and will hasten when he sees night approch, lest darknesse ouertake him: The smith will smite while the iron is hot, lest it coole vpon him, and so he loose his labour. The mariner will not let the tide passe him: The lawyer will take the Terme, because hee knoweth, it being ended, his clients will be gone: so we ought to make euery day, the day of our Terme. Thy very tongue will condemne thee in thy trade. If thou trust a man with thy wares, thou dost require a bill or bond, saying, all men be mortall: but let the preacher exhort thee to accept of the gracious time of the Lord, and tell thee thou art mortall, and at an houres warning for death, yet thou wilt not beleeue him: but so leade thy life, as if thou hadst it in fee farme. And to thee that callest thy neighbours friends and companions to the cardes, tables, bowles, saying, Oh come, let vs goe passe the time away: Is time so slow that it must bee driuen? I tell thee, there are at this day many a thousand in hel, if they had a kingdome would gladly giue it all for one houre of that time, whereof thou hast many; not to passe it away, or to driue it from them, but in hope to recouer that which thou gracelesly dost contemne.

A third vse hence is, seeing there is a time, in which after refusing of grace, the Lord will be gone, it serues to exhort vs all to accept of this mercifull time of the Lords fauour, and to seeke the Lord, whilest he may be found: For so long as we doe enioy the preaching of the Gospell amongst vs, so long the Lord offers his

mercy

mercy vnto vs, and great hope the time is not past: else it we abuse this time, to feare that either he will remoue the Gospell from vs, else blind our eies, and harden our hearts, so as nothing wee doe, either heare or see, shall preuaile with vs to saluation. I will grow to an end, lest I wearie you, and ouerspend my selfe, with that saying of our Saviour to his Disciples: *I must worke the workes of him that sent me whilest it is day: the night commeth when no man can worke.* In which he sets vs all an example by himselfe, how to redeeme the time wee liue in here: and to labour in the duties belonging to our calling, and take euery opportunitie of doing good, lest the night come, that is, death fetch them away; and thus they shal not stay or returne againe to worke any thing they haue left vndone here. Remember the often warning of our Saviour, with this watchword, *Watch.* In which he warnes vs to accept of the time of mercy, and to prepare for the day of account, that so with ioy wee may yeeld vp our reckonings. And how must this bee euen by making out benefit of the time of grace, and spēding it faithfully in that place & calling, God hath called vs vnto: For euerie one hath his place, publike or priuate, to God, to his Church, and one to another, and I pronoūce to euery one, be he Magistrate, minister, either, Child, Seruant, Husband or Wife, that hath neglected his time, being in place, and so louingly offered thee time by the Lord to performe it; ỹ if thou be careless and negligent in this time, a time will come that thou shalt be hurried away, and shall not stay one day, one houre, or one minute, to performe any of that work in thy place thou hast left vndone. To conclude, let vs cal to remembrance these foure motiues, to moue

Iohn. 9. 4.

vs